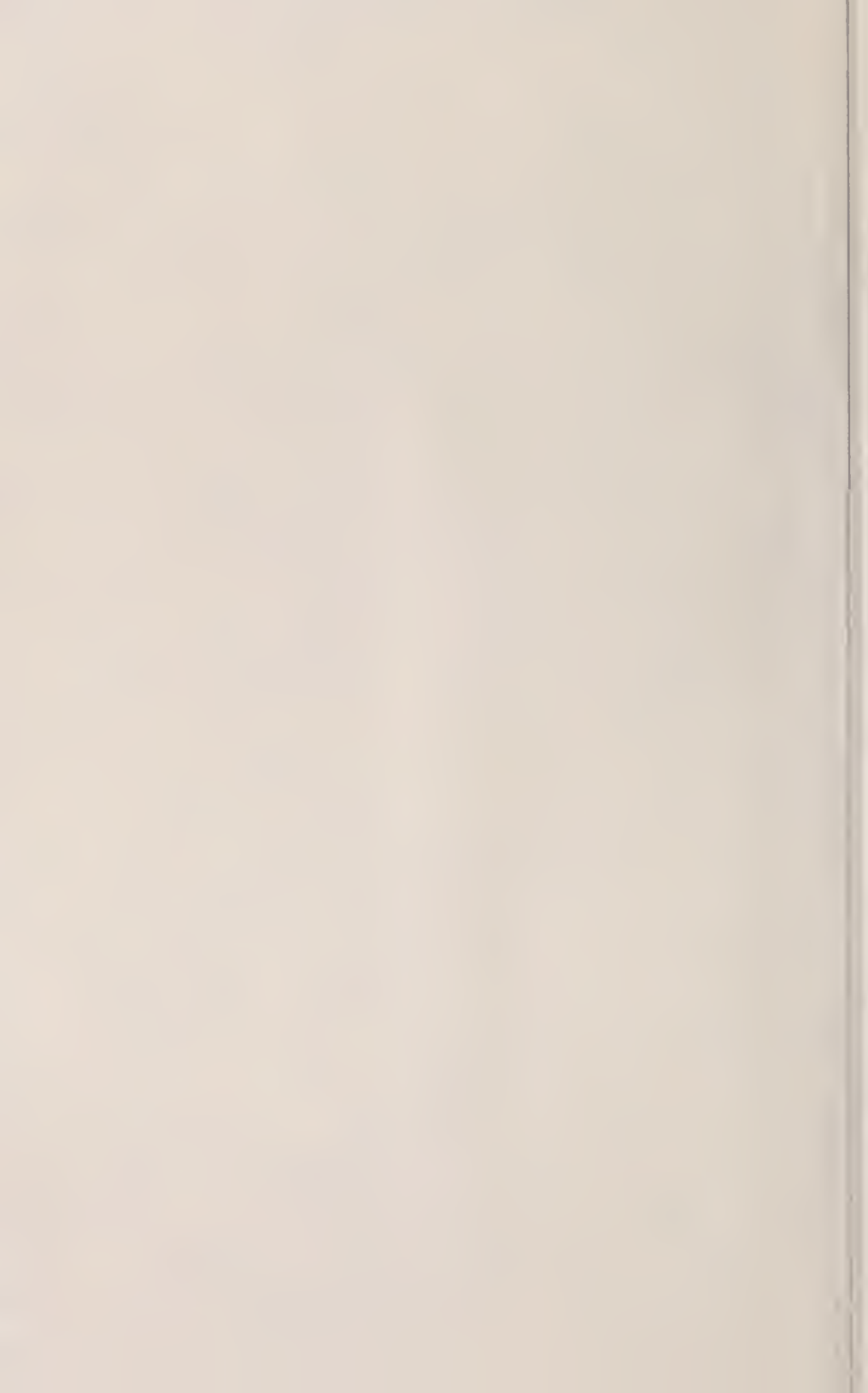




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WOMAN'S WORK FOR WOMAN.

A UNION ILLUSTRATED MAGAZINE

PUBLISHED MONTHLY

BY THE

WOMAN'S FOREIGN MISSIONARY SOCIETIES
OF THE PRESBYTERIAN CHURCH.

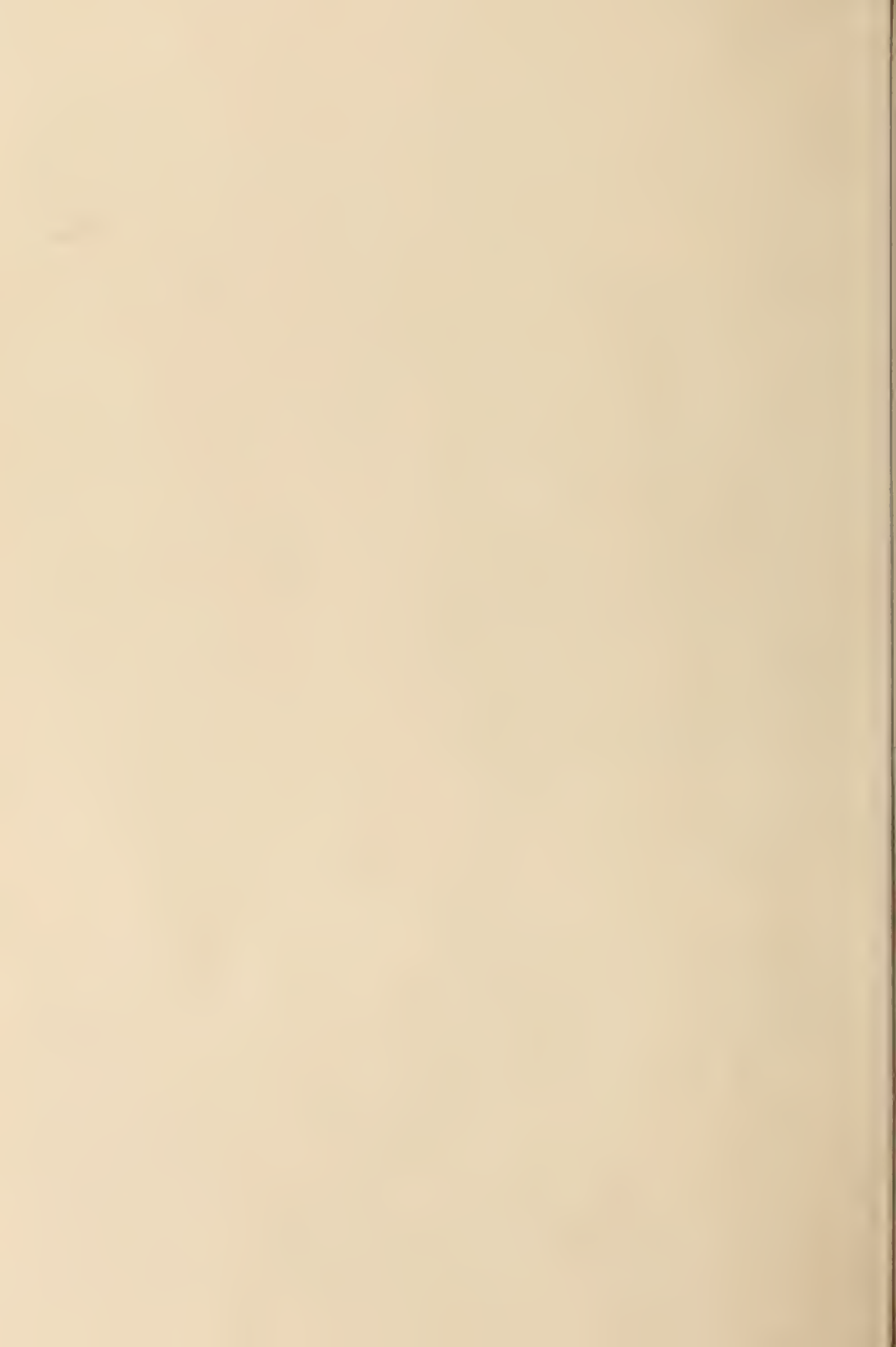
VOLUME X.

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NEW YORK.

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WOMAN'S WORK FOR WOMAN.

VOL. X.

FEBRUARY, 1895.

No. 2

TELEPHONE message as we go to press. Mrs. Penfield, President of the Northwest Board, after long pain entered into welcome Rest, January 18th.

WE, too, must be allowed to cast our loving tribute on that flower-strewn grave at Santa Barbara, for among the very first encouraging words that met us at this desk, and the wisest help in the kindest way ever since, at our disposal, were hers who signs herself in a late—unanswered—letter, "Ever warmly your friend, Julia A. Douglass." She was educated at Mount Holyoke and this is the year of her Class Jubilee. Mrs. Douglass belonged to the nobility. No lady on the platform at the Congress of Missions gave such an impression of reserve power. Her sincerity stood out. When retired from her influential post as President of the Northwest Board, with the same eagerness and thoroughness which marked her splendid service there, she proceeded to energize all the possibilities for missions in a small Pacific coast town. Exacting nothing for herself, she was one who chose rather to stimulate to nobler things than to criticise deficiency. Faithfulness to home and church, justice towards those whom she employed, pity for the needy about her, all held sway in her soul that exulted in expectation of the Saviour's universal triumph.

AGAIN one of those painful messages comes pulsing through the sea. Rev. Stanley K. Phraner, after four years of great devotion in Chieng Mai, fell on sleep at Singapore, January 15. He had clung to his work beyond his strength and Mrs. (Eliza Westervelt) Phraner, who has been herself ten years on the field without a furlough, was bringing him home. She and their two little ones and a large circle of Mr. Phraner's friends, especially his father, Dr. Wilson Phraner, are greatly afflicted, together with the whole Laos Mission.

THE life of Mrs. Wm. G. Schaufler, which has just closed at the great age of

ninety-two years, more than covered the period of what is known as woman's work in missions, of which she was an advance courier. As Miss Reynolds, the first unmarried woman missionary to the Turkish Empire, she went to Smyrna in 1830 and opened a school, through which at the time of her marriage, in 1834, five hundred girls had learned to read enough to use Testaments. Mrs. Schaufler lived to see her grandchildren in the foreign field and, to the last, nothing roused her bright energies so much as news of the growing kingdom.

Miss Maria West, another of the pioneers, also passed away a few months ago.

AT communion service held in Batanga the afternoon of the same day of Mrs. Laffin's burial, four hundred attentive Africans were present, of whom eighteen joined the Church on confession and were baptized by Mr. Gault. Introduced by such a momentous and intense first Lord's Day, our band of six new missionaries began their Africa life of sharing, not simply the symbols, but the sacrament of loving sacrifice with our black brothers and sisters.

THE brief notice of Rev. A. C. Good's death was crowded at the last moment into our January pages. It seems as impossible now, as then. Mrs. Good and their son, ten years old, are in Wooster, Ohio, and we need not to ask the prayers of the Church in their behalf.

IN adding the Africa Supplement to this issue, we are sure we have given our readers what they want to hear.

By last advices, Mrs. Johnson was keeping house for several missionaries at Batanga and Mrs. Roberts (whose medical course was cut short by a few weeks only, for the sake of Africa) was treating surgical cases. Dr. Laffin returned at once to the coast after escorting the new men to Efulen.

IT is learned with great regret at the Mission House that Rev. F. J. Perkins is

obliged, by health reasons, to leave Brazil for a time.

MRS. FORD, who has just returned to Syria, will spend the winter in Sidon, she and Dr. Mary Eddy keeping house in an old Moslem mansion well adapted to medical work. A few in-patients will be admitted.

WHILE Miss Boughton, of Wei Hien, was touring last November, she found Chinese families "in the depths of despair" at the prospect of an army draft. Strong men cried like babies and a few committed suicide. But "I was greatly pleased," she writes, "to find the Christians far more calm and reasonable than their heathen neighbors. Some of them showed a beautiful trust in God. A stranger from another village, visiting our afternoon class, one day, remarked: 'In the village where I live the people are all weeping; here, you are laughing and happy. What is the difference?' I tried to explain to her, 'Thou wilt keep him in perfect peace whose mind is stayed on Thee.'"

SHANTUNG Mission Meeting was held at Wei Hien in November. Converts baptized last year numbered 477 against 340 in 1893. There are over 4,000 communicants and more than 2,000 pupils in school.

THE first Shantung man to be called to the pastorate by his Chinese brethren is Li Ping I, who was lately installed over three churches which raise his entire salary, "15,000 k.c. per moon."

KOREA Mission Meeting was to open December 17.

INDEPENDENT Sunday services have been conducted at Seoul, Korea, by Rev. S. F. Moore and Dr. Avison, the latter leading the singing with his violin. A Korean physician, formerly an assistant at the palace, has asked for baptism.

SEVEN adults were baptized at Gensan, Korea, during the summer.

THE Korean Dictionary, begun three years ago by Mr. Gale, has reached the wearisome stage of copying off. It contains 45,000 words.

THE last India party were eleven days crossing the Atlantic and the portholes were not once opened.

LODIANA Mission convened for Annual Meeting early in November. Instead of sending Drs. Bertha Caldwell and Maud Allen directly to Allahabad Hospital, they were appointed to spend eight months in

Lodiana, studying and teaching in the School of Medicine for Christian women.

Two missionaries presenting tickets at the opening of the Japanese Diet, in Hiroshima, were refused admission because they had not come in regulation evening dress. It is suggested that the next "Special Object" for some society may be Swallow Tails for court occasions! and, it is prudently added, they might be mission property and loaned to those whom they fitted best!

AN article upon "Characteristics of the Japanese" in *Scribner's Magazine* for January will repay looking up.

BOUND volumes of WOMAN'S WORK FOR WOMAN for 1894, in style uniform with that of past years, will be supplied at \$1.00. A few copies of 1893 are still on hand.

MAGIC LANTERN views of China are the popular thing now for an evening. Seventy-five slides in a set—no job lot of cheap pictures, but choice ones, in great variety. There are eight duplicate sets of slides which can be loaned at the same time. Cost, two dollars plus expressage both ways. A printed explanatory lecture, in convenient shape, may be had with the slides for fifteen cents, and retained for reference. Write to: *The Library, 53 Fifth Ave., New York.*

THE Spanish Government has, at length, through United States officials, paid an indemnity of \$17,500 for the losses sustained by the Mission on Ponape, Micronesia, in 1887 and 1890, and the young Christian Chief, who has had charge of the Gospel work on the island since the missionaries were driven away, has received appointment from Madrid as Lieutenant-Governor.

ANOTHER latch is lifting. The Swedish Union has sent two Europeans to live in Chinese Turkestan, the one at Kashgar, the other at Yarkand. This is the outcome of a visit made three years ago. A part of the New Testament is, for the first time, in preparation in the dialect of this section of the Chinese Empire. It is in charge of the British and Foreign Bible Society.

PONDOLAND, South Africa, with a population of 200,000, submitted to the government of Cape Colony last year. The Pondo is the oldest Kafir tribe and has genealogies extending back for thirty-three generations. English Wesleyans are at work among this people, who have been much brutalized by strong drink.

OUR MISSIONARIES IN CHINA,
AND POST OFFICE ADDRESSES.

HAINAN MISSION IS RESERVED FOR JULY.

Letters should be directed *American Presbyterian Mission* (such a city), *China*. Those for Ichowfu and Chiningchow should be sent to *Mission Press, Shanghai*; all others for Shantung Province, *via Chefoo*.

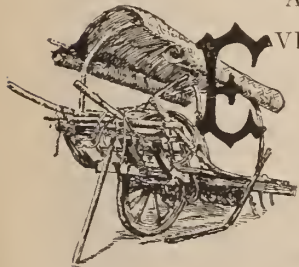
Mrs. Andrew Beattie,	Canton.	Miss Mary A. Posey,	Shanghai.	*Mrs. Hunter Corbett,	Chefoo.
Dr. Ruth C. Bliss,	"	Mrs. John A. Silsby,	"	Mrs. Geo. Cornwall,	"
Miss E. M. Butler,	"	Mrs. Justus Doolittle,	Hangchow.	Mrs. S. B. Groves,	"
Mrs. A. A. Fulton,	"	Mrs. J. C. Garritt,	"	Mrs. Paul D. Bergen,	Chinanfa.
Dr. Mary H. Fulton,	"	Mrs. J. H. Judson,	"	Mrs. L. J. Davies,	"
Mrs. B. C. Henry,	"	Mrs. E. L. Mattox,	"	Mrs. W. B. Hamilton,	"
Mrs. J. G. Kerr,	"	Mrs. Jos. Baillie, M.D.,	Soochow.	Mrs. J. B. Neal,	"
Miss Harriet Lewis,	"	Mrs. J. N. Hayes,	"	Dr. Sarah A. Poindexter,	"
Dr. Mary W. Niles,	"	Mrs. R. E. Abbey,	Nanking.	Miss Emma F. Boughton,	Wei Hien.
Miss Harriet Noyes,	"	Mrs. W. J. Drummond,	"	Dr. Mary E. Brown,	"
Mrs. Henry V. Noyes (Fa Ti),	"	*Mrs. T. W. Houston,	"	Mrs. Frank Chalfant,	"
Dr. Eleanor Chesnut (Lienchow),	"	Miss Mary Lattimore,	"	Mrs. M. M. Crossette,	"
Miss Louise Johnston,	"	*Mrs. B. C. Atterbury,	Peking.	Mrs. W. R. Faries,	"
Mrs. E. C. Machle,	"	*Mrs. Robt. Coltman,	"	Mrs. J. A. Fitch	"
Mrs. C. W. Swan, M.D.	"	Mrs. A. M. Cunningham,	"	Miss R. Y. Miller,	"
(Kang Hau),	"	*Mrs. Courtenay H. Fenn,	"	Miss Fanny Wight,	"
Mrs. E. W. Thwing,	"	*Mrs. Reuben Lowrie,	"	Mrs. W. O. Elterich,	Ichowfu.
Miss Edwina Cunningham,	Ningpo.	Mrs. J. A. Miller,	"	Mrs. C. F. Johnson,	"
Miss Annie R. Morton,	"	*Mrs. F. E. Simcox,	"	Mrs. C. A. Killie,	"
Miss L. M. M. Rolleston,	"	Mrs. J. L. Whiting,	"	Dr. Anna Larsen,	"
Mrs. J. E. Shoemaker,	"	Mrs. W. M. Hayes,	Tungchow.	Dr. Henrietta B. Donaldson,	Chiningchow
Mrs. J. N. B. Smith,	"	Mrs. J. P. Irwin,	"	Mrs. Mary Lane,	"
Miss Mary E. Cogdal,	Shanghai.	Mrs. C. W. Mateer,	"	*Mrs. Wm. Lane,	"
Mrs. J. M. W. Farnham,	"	Mrs. Chas. R. Mills,	"	Mrs. J. H. Laughlin,	"
Mrs. Geo. F. Fitch,	"	*Mrs. W. F. Seymour,	"	Mrs. J. L. Van Schoick,	"
*Mrs. Gilbert McIntosh,	"	Miss Mary A. Snodgrass,	"		

Several missionaries are detained in America on account of the war.

In this country: Miss Emma Anderson, Crawford's Corners, Pa.; Mrs. David Beattie, Fairbank, Ont., Can.; Mrs. John Butler, Tacoma, Wash.; Mrs. Wm. Chalfant, Kansas City, Mo.; Mrs. Geo. Hays, Canonsburg, Pa.; *Mrs. Fred'k Jackson, Newark, N. J.; Mrs. Leaman, Wooster, O.; Mrs. Leyenberger, Wooster, O.; Mrs. R. Mateer, M.D., Chambersburg, Pa.; Miss McKillican, Van Kleek Hill, Ont. Can.; Mrs. John Murray, Peoria, Ill.; Miss Grace Newton, So. Orange, N. J.; Mrs. Nevius, Beulah, Mills College P. O., Cal.; Mrs. Partch, Astoria, Ore.; Mrs. E. G. Ritchie, Wyoming, O.; Miss Ritchie, Allerton, Iowa; Mrs. J. M. Swan, Calcutta, O.; Miss Thwing, Brooklyn, N. Y.; *Mrs. John Wherry, Westfield, N. J.

* These ladies are not formally connected with the woman's societies.

A NIGHT IN A SHANTUNG VILLAGE.



VENING in a hamlet among the rocky hills of Shantung, nearly one hundred miles northeast of Ichowfu. The village is just the usual collection of straw-thatched hovels tucked in between the

base of a barren hill and a brawling little river. In such spots monotonous quiet reigns, broken perhaps by distant shouts of the plowman to his oxen, the caw of a passing crow or the shrill voice of the village scold. Nation may rise up against nation, the Mikado may hurl his victorious legions against the throne of the astounded Son of Heaven, but hardly an echo of it all reaches those placid streets. There, the most momentous question is the progress of the local law-suit or the prospective yield of beans. An occasional visit to a market at the neighboring village furnishes about all that is known directly of the outside world. A few enterprising citizens have ventured to the dilapidated market town on the main road, fifteen miles away.

All day long the missionary and his two helpers have plodded behind their barrow,

at which the sturdy barrow-men have tugged and strained in their attempt to propel the unwieldy vehicle over precarious foot-paths, often steep as the roof of a house and strewn with exasperating boulders.

The two or three leading Christians have come out to welcome their pastor with hospitable smiles. "Has the pastor's journey been peaceful?" "Very peaceful." "Is all well with the families of the Christians?" "Thanks to the protection of the Heavenly Father, all is well." And so the guests have been escorted in, returning the salutations of curious groups at street doors, and are established in the humble adobe room set aside by a self-sacrificing brother as a chapel. To be sure, one end of the room is used as a granary and the beams overhead support several agricultural implements, together with a nondescript pile of lumber, but plenty of room is left for the handful of Christians to worship in.

The women of the Christian families have entered timidly, in their best blue cotton garments, to greet the pastor, and have retired comforted by the assurance that the pastor's wife will try to come next time. Several black-eyed youngsters have stood up in a row, marshalled by proud parents,



THE MISSION COMPOUND AT ICHOWFU, SURROUNDED BY A MOAT.
Temple Towers appear inside the city wall, which is 200 feet away.

and, with swaying bodies and an excited flush showing through dimpled brown cheeks, have intoned yards of Catechism and Gospel, "all learned at home." Yes, the pastor thinks that they must have a day-school, funds or no funds.

And now the invading rabble of loafers and children is asked to retire that the guests may eat their evening meal. In comes one of the barrow-men, gleefully bearing a huge bowl filled with steaming dough-strips. His brawny arms are covered with flour to the elbows, proclaiming that for sweet economy's sake he and his comrade have aided in preparing the common meal. With a flourish the vessel is set upon the earth floor, chop-sticks and individual bowls are forthcoming and, after a few words of reverent thanksgiving from Bro. Chang, the three sit down side by side on a convenient log and devote themselves earnestly to the business of the hour, unmindful of prying eyes at every chink. Visions of spotless table-cloths and white ties and smiling faces and softly shaded lamps flit before the mind's eye of the missionary. He wonders feebly if he may not possibly be some one else.

Then the little saucer of bean oil with a string of pith for a wick is lighted, to be reinforced by a "foreign candle," produced by the missionary and set up on the table in an ingenious puddle of tallow, because he had scorned the candlestick proffered by thoughtful hands when he started.

One by one the people of the village drop in until the room is full. Here is the polite school-teacher, assupercilious as he is shabby and as full of the maxims of the sages as he is empty of the very rudiments of modern knowledge. There is the village elder in a dirty blue gown, who is disposed to patronize the missionary. Yonder is the local

clown, striving to hold his own in spite of the counter attraction in the person of the foreigner. As for the rest, they are plain farmers and farmers' boys, some talkative, some quiet, some bright, some stupid, a few decently clothed, others ragged and slovenly, a few stripped to the waist, all smoking their slender pipes vigorously. The air is thick with tobacco smoke and the pervading odor of garlic, not to mention what might be delicately styled the combined personal equations of the entire company.

When the initial hubbub subsides, the missionary is desired to "explain the doctrine." But he has to stop so often to answer irrelevant questions concerning the location of America, concerning the manufacture of candles, concerning the alleged wooden horse which is supposed to run by machinery and account for the huge horse-shoes which they find amongst the imported scrap-iron, concerning the most unexpected subjects, in short, that he does not feel that his words on higher themes are accomplishing much. He pauses at last with dry throat and the helpers take up the parable.

But a spirit of mischief is growing in the crowd. The clown is much in evidence. There is horse-play and laughter. Finally, with a comical look of despair, the speaker stops in the middle of a sentence and sits down. Then the foreigner feels that something must be done. What shall he say? In that hour it is given him what he shall speak. An old story told by Divine lips flashes into his mind. Will they listen to a story? A story! Sit down everybody and the teacher will tell us a story! For want of benches they sit down on the floor in an expectant group.

As he tells the familiar story of the indulgent father and the wayward boy and sees how marvellously it reaches their

hearts, the speaker's spirit burns within him; fatigue and disgust are forgotten and he chafes against the limits of his vocabulary to make the story vivid to their minds. When the application is made, reminding them that *we* have wandered far from a Father's home ever open to receive us back, levity has disappeared and there is the unmistakable hush indicating stricken consciences.

The little company soon scatters, leaving the Christians alone. The women who have been hovering about the door re-enter; well thumbed Testaments and hymn-books are produced; a chapter is read, all who can taking part; a childish voice desires that *T'êng Chu Hwei Lai* be sung. The pastor is hoarse and the congregation rather

uncertain as to pitch, but the words come out heartily: "When He cometh, when He cometh to make up His jewels." Then the voice of prayer ascends from the dingy little room where a few years ago the name of Jehovah had never been named. Bedding is unpacked and spread where convenient, and soon darkness and quiet come with welcome relief.

Blessed be God that even out of such surroundings he plucks those who "fear Him and think upon His name." They are often dull gems to our eyes, but "they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels, and I will spare them as a man spareth his son that serveth him."

Wm. P. Chalfant.

THE NEW TESTAMENT PRESENTED TO THE EMPRESS DOWAGER OF CHINA.

ALTHOUGH the brilliant festivities projected for the sixtieth birthday of the Empress Dowager were mainly abandoned, the war did not interfere with that presentation of the Scriptures, notice of which our readers have been led to expect.

The committee decided that it would be better to present only the New Testament rather than the whole Bible, and selected the version known as the "Delegates" as the most scholarly and suitable for the purpose. It was the gift of ten thousand nine hundred Protestant Christian women in China, and, with its caskets, cost more than \$1,100. The Testament did not arrive on the Birthday, November 7, but was delayed till the 12th, an opportune time, as it proved, for Queen Victoria's present was sent in on the same day. The presentation was made through the British Ambassador and Col. Denby, Minister for the United States.

A letter to accompany the gift was written by Mrs. Richard of the United Scotch Presbyterian Mission, and an introduction to aid in understanding the Testament was prepared by a scholarly Chinese Christian. The volume was printed at the Press of our Mission in Shanghai under direction of Mr. McIntosh, and is said to be "beyond question the finest work ever turned out by any press in China." It was put to press in April and delivered to the committee Oct. 29. The book is described as follows:

"It is royal quarto size, 10 x 13 x 2 inches, is printed on the finest paper procurable, and in the largest size of movable,

metallic type. The border around the page is of gold. The printing alone cost over \$275. The book is elegantly bound in solid silver boards made in Canton. The ornamentation is bamboo and birds in relief, and the workmanship is exquisite. 'Complete New Testament,' in large characters of solid gold, is riveted to one corner of the cover. In the center is a gold plate, on which is the inscription, 'Classic of Salvation for the World.' The back is old-gold plush. The book was enclosed in a solid silver casket, lined with plush. The casket rested in a plush covered box and this in a teak-wood case. The Chinese say that the bamboo is an emblem of peace, the birds are messengers; the design, therefore, conveys to the Empress Dowager a 'Message of Peace' from her Christian subjects." The silver used weighed twelve pounds.

The following is a copy of the letter which accompanied the gift:

To the Empress Dowager's Most Excellent Majesty:

MADAME: Your Imperial Majesty having, by divine appointment, undertaken the government of China in times of unparalleled internal and external trouble, and having by your great energy and wisdom restored profound peace throughout the whole Empire and established friendly relations with all nations, has called forth the admiration not only of your own subjects but those of other nations, far and wide as well.

Among the many just laws which your Majesty has established, not the least is that which commands the same protection to your Christian subjects as to those of all other religions; therefore, we, a few thousand Protestant Christian women throughout the various provinces of your Empire, though mostly poor, cannot let the auspicious occasion of your Imperial Majesty's 60th birthday pass without testifying our loyalty

and admiration. We do so by presenting your Majesty with the New Testament, which is the principal classic of our holy religion, namely, the religion of Jesus Christ, which is the only religion that practically aims at the salvation of the whole world from sin and suffering. The truths in this volume have brought peace of heart and purity of life, with hope of everlasting happiness, to countless millions. It has also given to Christian nations the just laws and stable government which are at the root of their temporal prosperity and power. On this account we hear it is a custom in the West to present empresses, queens, and princesses with a copy of this book on happy occasions in their lives.

We Christians in your Empire constantly and fervently pray that your Highness and all the members of the imperial household may also get possession of this secret of true happiness to the individual, and prosperity to the nation, so that China may not be behind any nation on the earth. We also fervently pray that your Imperial Majesty may long be spared to help, by your wise counsel, in the government of

China, and when your work on this earth is finished, you may have a happy entrance into the glorious home prepared for all those who carry out the beneficent will of Heaven.

We remain, with the profoundest veneration, Madam, Your Majesty's most faithful subjects,

THE WOMEN OF THE PROTESTANT CHRISTIAN CHURCH IN CHINA.

The same day of the presentation, a eunuch from the palace called for "one Old Testament and one New Testament" at the book store of the American Bible Society in Peking. The Emperor had sent for them. Surely, here is a subject for prayer-meetings this month.

[The foregoing facts were obtained through the kindness of Secretary Gilman, of the Bible Society. They will be found amplified in the Society's *Record* for February.]

IN CENTRAL CHINA MISSION.—SHANGHAI AND HANGCHOW.

SHANGHAI, Sept. 4.—The voyage is over and I am almost at the door of my home, where I hope to spend many useful years for Christ. Comparing the "then" and the "now" of missionary work, it is most encouraging. It is a blessing to see the "now" of our meetings for conference and prayer every Monday afternoon. "Then" we met in our parlor, and though we had few chairs, still we found enough. "Now" we meet in the church and it is quite well filled. It was a feast to visit the native chapel that I attended twenty-one years ago, and see the happy children marching into Sunday-school. "Then" we hired the children; "now" the numbers are doubled and not one cash given as an inducement. "Then" we were obliged to persuade them to come by giving a paper of rice and some relish added. I richly enjoyed hearing those outside boys and girls repeat the Golden Text and answer many questions asked by the superintendent. God's word is being glorified and the time is not far distant when it will have free course.

I am full of the thought that we are working together, we are co-laborers, God's husbandmen. I think of you [addressed to friends in Boston Presbytery. ED.] as laboring here with me. Christ has given us an example in every department of work as well as in every inward development of spiritual growth. O, will not you at home represent the followers of Christ's love? Your prayers, your love, your sympathy and cheer will avail much, for we are working *together*. When I look back upon your

strong desires that the cause of Christ may be glorified here among these heathen people, and recall anxious, soul-agonized faces among the auxiliaries, I pray with deeper fervor, "Make my work through Christ effectual." I came that they may have life. God desires the people shall live, live worthily, live godly.

Through the consecrated and earnest prayers of the many members of our various auxiliaries, Hangchow may be moved by the Spirit of the Lord. God is ready and willing. Are we ready? "Emptied that Christ may fill us," was the theme of our last meeting. In a certain sense, we missionaries stand between God and these people. Shall we be filled with Christ? Ask the Father, our Father, and He will willingly grant any request for the empty soul.

I remain in Shanghai until after the meeting of Presbytery and then, in a native boat propelled by a steam tug, start for Hangchow. There *we* begin our work for Christ. I am studying one hour each day. I know you are praying for me, for I am surprised that the characters are so familiar. I can talk better than I can understand. I thought it would be the reverse.

HANGCHOW, October —.—A word about Hangchow. It is beautifully situated amid hills and lakes. I have been here ten days.

The station has not been very well manned in the past, but the outlook is cheerful at present, with three families and myself here. The school is flourishing and numbers fifty boys, as for several years past. It has placed in the field, as laborers for Christ, since

1879, twenty-one excellent Christian men, among them one druggist and two practising physicians. At Mission Meeting it was voted that this should become the High School of the Mission, and the other boarding schools be feeders to this. The buildings are poor and crowded and the Mission

is sending home a request for more ground and buildings.

I am settled in three small rooms and have commenced my studies. I began with only half a day, but think I can study all day before long, and shall be able to use the Hangchow dialect soon. I now use Pekingese.

L. A. Doolittle.

CHEFOO AND WOMAN'S WORK AT CHEFOO.

IN the early spring of 1894 Mrs. Corbett started a cottage prayer-meeting in Chefoo among Christian Chinese women. We have several day-schools in surrounding villages and we met from place to place, wherever the rooms were large enough to hold our meetings, the Chinese women taking their turn with us mission-



HARVEST NEAR CHEFOO.

aries in leading. Over twenty scholars in two girls' schools always attend the prayer-meeting, and each recites a verse of Scripture. The girls are from seven to fifteen years old, and are usually given something fitted to their understanding. Besides them, from eight to fifteen Christian women always attend, and wherever we met, heathen women would come in also. We were thus enabled both to build up and encourage Christians and to teach outsiders. One of the members of the church at Chefoo, who is receiving a large salary in the Customs service, built a house last summer, in which was a large, airy, brick-paved room furnished with benches and tables, which he dedicated to our woman's prayer-meeting.

One of the questions which came up for earnest discussion was footbinding. Perhaps readers will realize how great a cross it is for our Shantung women to unbind their own or their daughters' feet, when they hear that it is more of a trial for our women to go among their friends and neighbors with unbound feet than it would be for American ladies to walk the length of Broadway with uncovered head. Imagine the ridicule, the stares and comments which

would follow one! The chief argument brought against natural feet is the impossibility of getting a good husband for a girl who is such a monstrosity.

Knowing the great difficulties in the case, our mission, while always favoring, has never insisted upon unbound feet as an absolute necessity to a Christian life; but also knowing the great evils which attend footbinding, we urge natural feet upon those who are strong enough to bear the opprobrium which is sure to follow. A great help to our anti-footbinding movement has been the fact that some of the young men in our schools and college have expressed a desire for natural-footed wives.

Do women dress to please men or women? The same old question comes up even in China!

I told our women that the ladies in America would ask me about the zeal and faith in the church at Chefoo and, if I could tell them that they had started an Anti-footbinding League, that would be positive proof that Chinese Christians are in earnest. Mrs. Corbett, Mrs. Cornwell and I promised that we would never bind *our* daughters' feet (and between us we will have a

good many shining examples of natural feet), and after some fun and also much earnestness, an Anti-footbinding League

and as many women as can be spared from home spend days on the threshing floor helping in the lighter duties of watch-



BEAN CAKES FOR EXPORT.

ing, or of separating wheat heads from the stalks, which are pulled up root and all and carefully preserved for fuel. Beggars and gleaners each get a little harvest, and children scramble about and shout and play as children do all over God's good world on bright sunny days.

Not only wheat, but millet, broom corn and beans are threshed. The latter are steamed

was actually formed just before I left Chefoo in September. The preparation of the Paper was left to the women themselves. One over twenty years old and another nearly fifty had already unbound their feet, and there are about twelve Christian women who, I think, may be depended upon not to bind their daughters' feet. The most of these mothers were educated at our mission schools.

In Chefoo City, proper, which is composed almost entirely of business houses, we missionaries have little work except in connection with a street chapel, but there are many little villages, within and without the city wall, and it is among these that our woman's work is done. One of them, Shao Hai Yang, "Little Village on the Sea," is pictured on page 35. It is only a stone's throw from my home, and I visit many friends there and they come to me to Bible classes and on social visits. The houses are a fair specimen of Chinese building, with us. The interiors are often damp, dark and scantily furnished; but from without we see neat one-storied buildings of gray brick, stone or mud brick. No houses are built of wood, as that is exceedingly expensive in Shantung.

Surrounding all these villages are the farmers' threshing floors, and harvest time is a season of joy and merriment. Father and sons bring in the grain from all their fields,

and tightly compressed, while hot, into large cakes two-and-a-half feet in diameter. These are again chopped up and, fed with wheat straw, take the place of the corn and oats of America to mules, donkeys, horses and cows in Shantung. There is a good export trade, as well, in bean cakes, and all summer stalwart Chinese may be seen carrying them on their shoulders towards the boats on the Gulf.

There are six or seven villages with, I suppose, two hundred families in each, within twenty minutes' walk of our house. Sometimes I have visited two or three of them in one morning, but usually I go to a house in one village and stay there an hour or so talking to the hostess and six or more of her friends who gather in. There is often some woman in the crowd who invites me to her home on another street, and I go with her and talk awhile there. In this manner I usually visited four or five homes in a morning. Latterly I found it a good plan to go to one of our day-schools and ask some pupil to take me to see his mother. I would be gladly welcomed by her, and from her home get into others. I remember one dreadful morning, when the Bible woman and I wandered about in a new street for over an hour, with frightened women closing their doors in our faces and ferocious dogs growling at our heels.

Mrs. Nevius and Miss Downing did a

great deal of this visiting in earlier days. Mrs. Corbett as pastor's wife visits many Christian women, and others as she can, and Mrs. Cornwell, though less than two years on the field, also shares in this work.

The missionary homes in Chefoo are beautifully situated. They face the Gulf of Pechili and a half-hour's walk brings one to the seashore, while high hills rise behind, where one may take long walks without being surrounded by a gaping, mocking crowd of Chinese. I have often thought, after living eight years in Shantung, that one of our Saviour's trials while on earth must have been the constant pressure of large crowds watching and commenting upon every movement.

Our "Going to Market" photograph was taken on the great road which runs between Chefoo and Chinanfu. This road is kept in tolerably good condition and is always thronged with passengers on foot, on donkeys or mules, riding in carts or shenzas. The houses in the distance are shops and inns just outside Chefoo. The baskets, balanced on poles, are made of osiers cultivated for the purpose, and basket-making furnishes occupation to many men. The carriers are common coolies, of course, or small

farmers who cannot afford to own a mule. Their load may consist of grain or prepared food—boiled eggs, sweet potatoes or cakes—of fresh fruits or even cotton batting or cloth. According to the Chinese system, market is held once in five days at each of a group of market towns, in succession, and the farmer consults his own convenience in selecting his market and travels, accordingly, perhaps three, perhaps seven, miles.

Fanny Corbett Hays.



GOING TO MARKET.

TWO FAITHFUL WITNESSES AT CANTON.

ONE of the coolies who worked in the hospital at Canton was stricken with the Plague. He was a very earnest Christian. He came here some five years ago and was soon enrolled as a pupil in the school for boys and young men. Of course he could not study regularly on account of his duties, but he always managed to have a recitation once a week. He became much interested in the Gospel, and a candidate for baptism. He has witnessed a good confession. His life has been a living epistle for Christ, which has been read by the comers and goers in this large hospital. Many cups of cold water has he given "in His name" to the suffering and sorrowing ones congregated here.

For a time he took charge of the school-room, washing the floor once a week, and when I offered to pay him he declined to accept money, saying: "Don't you think I can do that much for Christ?"

The day he died one of the teachers said:

"He has without doubt gone to-day straight into Heaven." Poor in this world's goods, surrounded by a heathen family, his light has burned brightly and we feel assured he is now at home with the Master, to whom he devoted his life as soon as he heard the Gospel.

Martha Noyes Kerr.

I WANT to tell you about a girl, sixteen years of age, daughter of one of our elders in the church here at the hospital. With Christian training from her childhood, she had for a number of years been a member of the church. After one year's illness with consumption she died. As soon as I heard she was dying I went to see her. She could not speak, but pointed upward and tried to tell me where she was going. Later in the evening she said to me, "The Saviour is coming," then at intervals, "Jesus has washed away my sins—He is taking me to Himself—the Saviour is leading me across

the river." One of the Bible women (over eighty years old) was sitting beside her and the dying girl bade her to follow her, adding, "It is very beautiful," and several times she repeated "very beautiful." The Bible woman replied with a smile that she was always wanting to go. Once the girl said to her father, "You go too, it is so beautiful." Soon after this she passed away.

I am thankful that I went out to see her, for I do not expect to witness many such deaths. It made me feel that Heaven was very near. The Sabbath previous, after communion service in the church, we went to her home, where it was administered to her. Afterwards she caused two dollars* to

be brought to her and, handing them to one of the elders, said that one was for the book-lending association (a native form of Christian work) and the other a subscription to the fund used for local evangelistic work. This two dollars was her own money and all she had.

I wish that some of those in the home land who doubt the sincerity of Chinese Christians could witness such scenes as the one described, to convince them how deeply in earnest many Canton Christians are.

(Mrs. J. M.) Minta Swan.

*The same two dollars have been forwarded to America, where, it is hoped, they will excite some interest in the extension of Christ's Kingdom in China.

A WHEELBARROW TRIP IN SHANTUNG.



COUNTRY work connected with our station of Chinanfu was soon to suffer a great loss in the return to America of Mr. and Mrs. Murray; so, on April 5, Mrs. Murray started out for a last visit to the different stations, inviting me to make a first visit with her. I thus became acquainted with the women who say they shall feel like children left behind when the mother goes off on a journey.

We were in a barrow, made after the pattern which Dr. Nevius introduced, and we never stopped for our barrow men to rest or smoke, that we could not gather a crowd of interested lookers-on. Several days later, when our numbers were swelled by the addition of Mr. Murray in a cart, Mr. Hamilton on a donkey and Mr. and Mrs. Davies with their four months old son in a native barrow, we were to the people of the different villages that we passed through as a traveling circus is to the small boy of an inland town in the United States. As we were espied approaching, the inmates of each house in town had word of our coming, and, as we left, we were followed by the lingering and regretful last looks of those who could not go and escorted out by the children, sometimes far into the country. When we stopped at inns, we had always numbers of uninvited spectators to watch our every movement. We were asked our ages always, our motive in coming out to their country sometimes. My age was guessed at as anywhere between my teens and fifties, and as for my motive, I fear to dwell on what guesses may have been made.

But on the whole the people were friendly, only curious, rarely rude.

On the second day, about noon, we arrived at the first station and stayed in the little "prophet's chamber" off the chapel. There the Christian women all came to see us and with them we talked, sang, prayed and visited until the next afternoon. The name of the village is the "An Family Temple," and most of the Christians there are women. Why? Because there is such a faithful woman there who helps teach and lead those who know less than she. Her name is Mrs. Li, and she is now able to read most of the New Testament, though four years ago she spent her first month of study in trying to master the few characters in a short prayer which we often teach beginners. The next morning several women from a village two miles or more away came over on their poor, deformed feet to see us. They had their copies of Matthew's gospel and hymn-books with them, and we spent the morning trying to teach them more verses and more hymns. One of them had been in our class in the city.

Our next visit was at Mr. Fan's, where our school-girl, "Hope," had been called away from her little school and work for the women, less than a year from the time of her graduation. There were many things about her room and home that recalled her, and the women of her native village were full of love and praise, as well as regret that her life had been so short. The next day was Sunday and we had service in the court, as no room in the house was large enough for the audience of eighty men and women, equally divided. There, in the sun and

wind, with little, low mud huts around and everywhere the yellow sand, which the Yellow River has left on that much afflicted region, stretching out before one's eyes; with only a few green trees and the clear, gorgeous blue of the sky to give color to the landscape, we had a quiet, impressive service followed by the communion. After Mr. Murray's address, Mr. Davies added a few words about the "many mansions," and to those poor people, most of whom had their homes ruined by the floods and are living in houses far inferior, built up after the waters subsided, it must have seemed very appropriate and comforting.

Our next visit was to a village where Mr. Bergen used often to go, and there was just beginning to be a promise of growth when he went home. We found a new chapel and a school of thirteen promising boys taught by one of our young men from the Chinanfu school. On the first morning of our stay there, we had the pleasure of seeing the first woman unite with the little church. When she was admitted her pastor asked if she had given up worship at the idol shrines. The contempt she put into her emphatic reply, as she said "*That!* why, yes, long ago," was so real that though not like the conventional answers one hears at such times, it forced upon one the idea of a sincere turning away from her former rites and ceremonies. At this village a poor, dumb woman, who seems to understand a great deal of the truth but is unable to express herself, moved us to pity when the others were singing or reading and she sat by with her eyes full of tears. At a little service with the women, I told the story of the Prodigal Son and one said, "why, that's best of all!" When examined for baptism the next day she seemed not to comprehend one of the vital truths and her pastor put her off until autumn; she came with tears, bewailing that her husband could go to heaven and she was shut out, which proved both that she was not yet ready to be taken into the Church and that she was in earnest.

From there we went on four miles further, to the home of an old Christian, where Mr. Murray baptized the little grandson, thus making three generations in that family who belong to the kingdom. As one of our number said, we knew not whether the scene was "ridiculously pathetic or pathetically ridiculous." The father of the seven months old baby is still a school-boy, not seventeen years old and much smaller and

younger looking than the mother, who was about eighteen; but both parents are Christians, and though much embarrassed at the beginning of the service, they gave such bright, earnest promises to train their little one for God that the ludicrous disappeared and the pathos seemed uppermost. Just as the two young parents were returning to their seats, an elderly woman stepped up before Mr. Murray with an infant in her arms, saying "Won't you ask the Heavenly Father to bless this child, too?" It was touching. The father, a medical assistant, was in the city and the mother is not a Christian and it was the child's grandmother who craved the blessing for the little boy.

From there we went more than a day's journey to another station, where we examined a girls' school. Here, two men confessed their faith in so clear and joyful a manner that our hearts were warmed with theirs. One question Mr. Murray asked at their examination is not in the usual list. The Chinese have a rumor that we foreigners bewitch people by giving them a potion to drink which makes them wish to become Christians. So Mr. Murray asked before the crowd of outsiders who thronged the doorway: "Are you sure I have not bewitched you?" to which a most emphatic denial and the accompanying exclamation of disgust caused a smile to pass over the faces of the congregation.

While I have been writing this afternoon, two Chinese ladies of the better class were announced and invited in, and on my ordering tea poured, though they had barely got seated, they rose to leave, frightened lest that bewitching drug had been poured in and nothing would reassure them.

Another station still was visited and, although there were no additions to the church, we had pleasant services and several inquirers were visited. Among others was a wealthy farmer whose opium habit had been broken at our Hospital in Chinanfu and who has sent a son to school this spring, and, with his whole house, is seemingly turning towards the light.

From there we wended our weary way home through great heat, across the sand and over the Yellow River, reaching Chinanfu tired out and happy, after a thirteen days' trip that left little to discouragement and much to cheer us in this first journey to the regions north and northwest of our city.

Elizabeth S. Neal.

TOUCHING MEDICAL WORK IN CHINA.

Outside Hainan, there are connected with our China Missions twenty physicians, of whom eleven are women.

AT CHININGCHOW.

DR. VAN SCHOICK AND DR. HENRIETTA DONALDSON.]

I GO daily to the hospital. At the hour of opening, the multitude throngs about the gate. Here are the lame, blind, halt, possessed. See that poor emaciated creature with bright, cunning eyes. The Chinese call him an opium devil. Can the Doctor cast him out? Yes, if the patient will do his part. I pick my way along to avoid treading upon them and enter the second court. Here is the dispensary. Dr. Van Schoick and his helpers are busy examining patients.

Now they bring a man borne of two, carried in a long shallow basket, swung from a pole. Here comes a stalwart youth with his sick father upon his back, whom he tenderly lays, weak and exhausted, upon the porch. A paralytic is brought in a chair; a little boy upon a stretcher. The women's waiting room is thronged with old and young. Anxious mothers are there with sick children. Mrs. Van Schoick is among them, sympathizing, encouraging the timid, leading them to be cured. I pass on to the women's ward where are the lying-in patients. These I gather into a room where I tell them of the Great Physician who can cure that mortal disease, sin, and how the weary and heavy laden may find rest. The work is inspiring. Oh, for youth, health and a dozen lives to devote to it!

The lesson of the hour over, I go to the rooms of those unable to come out and tell them the same old story. Poor creatures, their lives are so destitute of all good. Returning, as I pass out, the men's waiting room is thronged while one of the missionaries or helpers is preaching the words of life. Surely a compassionate Saviour looks with pitying eyes upon this throng of wretched, suffering humanity.

Prayers are held every morning with the men patients. None leave without hearing the Gospel. Many, like the Samaritan woman, return to their native village saying: Come, see the wonderful cures and hear the good news where people are healed without money and without price; and they come by scores.

When first we came among these heathen, I often thought of the apostles who were endowed with miraculous healing power and

gifts of tongues, when they were sent forth to preach. It seemed that we, too, needed these gifts. But to these ignorant people the cures effected, especially the wonderful surgical operations, *are* simply miraculous. When the women's hospital is opened medical work will be unlimited. Now, the higher class women will not come to be treated by a man.

Mary Lane.

INCIDENTS FROM WEI HIEN.

[DRS. FARIES, MARY BROWN, MRS. R. MATEER.]

The question most frequently asked me is, "Can you trace any souls saved as direct result of the medical work?" Probably a case or two noticed would be of interest.

A bright young man came to the hospital from a distance. He was from a well-to-do and intelligent family. It was necessary for him to remain some months, during which he became interested in the religion of Jesus Christ, and finally asked for admission to the Church, but it was thought best to have him wait. He withstood much opposition at his home, and proving himself earnest and consecrated was, afterward, baptized. His life in his family was such as to influence other members, several of whom have been won to Christ.

Another case was that of a young man and his wife who spent several months with us for the benefit of the former. As is the custom with all patients who are not too ill, they were instructed daily in the principles of our religion. They both professed conversion and wished to be baptized, but they, too, were put on probation. Their life at home was a trying one, made so by the persecution of an older sister-in-law. They, also, by their actions so influenced other members of the family that they accepted Christ.

I never so fully realized what Christ's divine power of healing meant to those upon whom He took compassion, until a pitiful case came under my notice. A poor blind woman walked to our hospital, thirty miles in three days, with the aid of a neighbor. They had begged their way and she came for us to give her sight. She had heard we could make the blind see. She did not doubt for a moment but that we could and would make her see. With utter unbelief she received the announcement that nothing could be done for her, and, after spending

a day in trying to persuade us to operate, returned home feeling that we *could*, but *would not*, take the trouble to cure her.

The Guest Room is the central part of the building in the foreground, and was put up with hospital funds in the autumn of 1893 in the court yard of the Woman's Ward. Morning and evening prayers are held there, attended by such patients as are able, a weekly prayer-meeting and Sabbath-school class, and it is an excellent place for outside women to congregate and have their many questions answered and curiosity satisfied as to why we are there. Many women stop here on their way to temple worship. The ends of the building are occupied by assistants.

Madge Dickson Mateer.

Dr. Dickson-Mateer appears in the cut, nearest the building, and next her is a medical assistant. At the other end of the group is myself, and next me Mrs. Sang, my helper, a sweet dispositioned woman who was educated at Tungchow. In the background appears the Memorial Hospital of ten rooms and the Dispensary* roof rises above it.

* See cut in *Church at Home and Abroad*, Jan., p. 37.

A SEARCH AND WHAT I FOUND.

IT was my second itinerating trip, alone. I wanted a man. I was not sure of his name, though I had met him in the city some time before, but was almost certain that he belonged to the family of Li [Lee]. There are more of the "Li" family in China than there are Smiths in America. I did not know the name of the village, but only the general locality.

I knew he was a seller of cheap felt hats. One other thing I knew, which I did not tell to every one I asked, that he was somewhat interested in Christianity. There seemed to have entered into his darkened mind a gleam, yes, only a gleam from the Sun of Righteousness; but it was enough to awaken him. It was "In His Name" that I wanted him.

Hunting for a man whom you do not know is not easy here; it is harder in China. Bad enough when the seeker is a native of the place, worse when he is a foreigner, well

While Mr. Killie was adjusting his camera to take this picture of the guest room, one of the patients ran inside and slammed the door. She said afterwards that Mr. Killie was "taking her soul away." Poor women! they are just so superstitious.

Another, in the group out by the ward



WOMAN'S WARD AND GUEST ROOM AT WEI HIEN.

door, became truly interested in the truth while here. She said one day, "I care not what others say, I will follow this truth." And again, "I repent, I believe."

Mary M. Crossette.

AT SAN KONG (LIENCHOW STATION).

[DR. MACHLE AND DR. ELEANOR CHESNUT.]

You will be glad to learn that ground has been broken to-day, October 22, 1894, for the Woman's Ward. There is quite a large force at work and Dr. Machle expects to have it under roof while dry weather lasts.

Ella Wood Machle.

A SEARCH AND WHAT I FOUND.

nigh impossible when he can hardly speak the language and is in a strange locality. It is like hunting for a man in a street of thieves. The aliases are as plenty as leaves in autumn, and the people are careful to give the *wrong* direction. I wandered up and down and it seemed a hopeless task. Everywhere I went a crowd of idle men and children followed me to the edge of the village, and then telegraphed my approach to the next one.

But the "hat selling" description found him. He was, or had been, a farmer in comfortable circumstances, with the best house in the village. But it was even harder to get into his house than it was to find him. He himself received me kindly and would like to have done the honors worthy of the occasion. But he had a wife, and she was furious because Mr. Li had been the cause of bringing upon them and upon the whole village the disgrace of hav-

ing the first visit from the "foreign devil" in all that immediate section of the land. It was terrible. She let the dogs bark and bite at the beggar tramps, but she attended to this affair herself. (The old lady must pardon me if I have thrown upon her what should be put to the credit of family pride and village respectability.) Her husband thought it prudent not to ask me into his home. We drank tea, at his suggestion, in another yard in one of the other buildings, where they kept kindlings, chopped fodder for the eattle and sometimes did a little carpenter work. It is needless to mention that we had a curious audience. There was a curious looking crowd, looking at a curious looking object. His boasted nationality cut no figure, and his Princeton diplomas were well rolled up in the pink tin box. *But, brothers, are they not men?*

It was not my last visit. Gradually we won our way into that yard and into that house and into the heart of that family; afterwards, we ate there, we slept there, we had prayers in the family. Myself and wife had free access—could come and go without even a crowd of children or the noisy barking of the ugly dogs. His house has been for years a place where we hold neighborhood meetings. Over thirty adults have

been baptized in that room, that has been by turns a sleeping and a dining room, guest room and church.

There, too, we have administered the sacrament of the Supper and preached the Gospel of the Cross and the Resurrection. Forty men and women have been crowded into that room, who listened as earnestly to the Glad Tidings as any audience in more favored lands. Some, it is true, have gone backward and sorely grieved us all; some have died in the Faith, trusting Jesus to the last; others are to-day living epistles read of all men, of whom we are not ashamed. The old woman herself, once so coarse and quarrelsome, has remarkably changed. She is quieter, more reasonable, welcomes the missionary to her home, inquires most kindly for all the absent ones. He and she, with their children who are Christians, have their many faults, like the best of us, but they are of God's family. He who was sent found them, and The Sent of God found them, too, and counts them among His jewels.

May this little incident encourage us to give something to send forth other seekers of men.

John Murray.

Peoria, Ills., Dec. 28, 1894.

MRS. T'ÈNG OF PEKING, A LIVING DEMONSTRATION.

OUR Girls' Boarding-school at Peking offers evidence of progress as decided and satisfactory as any line of effort in the Mission. Against twenty-five pupils of ten years ago, there were fifty-three (not thirty-six as in the Year Book) at the close of last term. Formerly, the education of daughters was so far below par in Chinese estimation that not only board and tuition but their school-books and entire wardrobe were freely furnished. The first step towards self-support was to require the girls to provide that *sine qua non* to Chinese respectability, their shoes and stockings; gradually their clothing was added, and, now, a balance sheet is kept by which pecuniary rewards, for much coveted and toiled-for good marks, are made to cover the cost of all their school-books and stationery.

But the object, just now, is not to describe the methods or life of this school, but to point out a crowning evidence of progress.

When Miss Newton left Peking to take her furlough, having no American assistant with whom to leave the school, what was to

be done? In such cases mission schools are frequently closed. Farther south, at older stations, Chinese teachers have sometimes taken the first responsibility. But in North China, where was it ever seen? One of the missionaries will give such oversight as she can, with her home cares, her language study and after but a year's experience in China; and her influence will be felt. But it is on Mrs. T'èng's shoulders that the complex and endless cares of the large household must chiefly rest.

Who is Mrs. T'èng*? The first assistant. Look at the photograph of the T'èng family. Is it not one's first impression that here is a woman who looks to the ways of her household, nor eats the bread of idleness? Does not the very pose of those five children intimate family discipline and order, while their bright and individual faces bespeak a happy home? Does not the well wadded garment of the youngest and the trim appearance of the others suggest, "All her household are clothed in scarlet"?

* *Pron. Tongue.*



THE T'ÊNG FAMILY, PEKING.

Miss Grace Newton, by request, has sent us the following statement about Mrs. T'êng.

"Her family are all members of the London Mission Church. She was educated in the school of that society at Peking and considered their prize scholar. When about twenty she was married to our helper, Mr. T'êng, and came immediately to our compound where she has lived ever since, some thirteen years. As teacher in our boarding-school, she has done excellent work.

"She has five children, never had robust health and used to make all the clothes, stockings and shoes for the entire family. Now, however, she occasionally hires some of her sewing done. She and her husband and children are as neat and trim as if she had nothing to do but fuss over their clothes. How she can do so much at home and spend at least five hours a day in school, and never appear to be hurried, is a mystery. She almost never goes anywhere, is exceedingly systematic, and does not waste minutes here and there. While she is braiding the hair of one child in the morning, two others stand on either hand, each reciting a different lesson from the classics and at the same

time; but Mrs. T'êng serenely keeps all in hand.

"She has a good many visitors, but always has time to sit down and listen to the most garrulous old woman. She is ambitious in all good ways, and reads and studies a great deal. With all these other duties she finds time to study English an hour a day!

"Mr. T'êng is one of our best ordained men, and their oldest boy and girl united with the Church last year. It is lovely to see their children sitting in the circle at family prayers, as I have seen them in an evening. If Mr. T'êng is at home, he reads a passage from some simple book about Christ and questions them, and when he is away preaching in the country their mother conducts prayers herself. She is a sincere Christian whom you may be sure of finding on the right side of a question, and a most effective speaker in prayer-meeting. Her love for me and her really making my interests her own during my six years in the school have been an unspeakable help and comfort. I was so sure of her ability and loyalty that I was entirely willing to come away and leave the school with her."



CLAIMS on which the war is based.—China claims suzerainty over Korea on account of aid granted to the Khan Amursana who usurped the throne of Korea in 1720. Japan defies the claims of China on the ground of treaties between Western nations and Korea by which the independence of the latter is recognized. She rests her claim to interference on extensive commercial relations with Korea; 5,000 Japanese merchants live in Korean cities.

CAUSE of the war.—Korea placed an embargo on certain exports which injured Japanese trade; therefore, in June–July, 1894, Japan sent troops to Korea.

China, viewing this action as a violation of treaty stipulations, replied by sending war-ships.

RESULTS of the war to date.—The Korean government collapsed, and a treaty of alliance formed with Japan. The latter victorious in battle after battle, the three most important of which were fought at Pyeng Yang, and at the mouth of the Yaloo River (naval) in September, and at Port Arthur in November. In China Li Hung Chang degraded from office and ex-Secretary of State, Mr. Foster, invited to arbitrate with Japan on behalf of China. The storm centre at present is in Manchuria.

NANKING GIRLS' SCHOOL, TENTH YEAR.

As I sit in our quiet home in one of the best of resting places, my thoughts are away over sea in Nanking. I am thinking of Christmas last year and the happy time we had. A box had come from some of the dear Bands and we were using its contents even in the gay decorations of our little church. You would have laughed at them, but we were pleasing Chinese not American taste and we succeeded. They all said it was "truly beautiful, much prettier than a Christmas tree." We stretched ropes across the end of the church and over them draped the greatest variety of red calico and in, around and over the drapery hung pretty bags of candy and bright-bordered handkerchiefs. The bits of red calico were to make coats for the babies and how proud the women were, for dear to every mother's heart is a red coat for the little one.

But before anything was given out we had our Christmas exercises. The girls recited in concert Isa. 53, parts of Matt. 2d and Luke 2d, while the boys repeated verse

after verse of the prophecies concerning the advent of our Lord, and we had our songs.

It is now ten years since our boarding-school was opened and many of the girls have gone out to help form Christian homes, and when into them God sends a baby girl she finds a very different reception to that of the poor little one who is ushered into a heathen home. The girls at present in school are from four different provinces. Sometimes they cannot understand each other, their dialects are so different, but after a little while they all learn to speak Nankinese. Of the twenty-six in school last year, fifteen came from Christian homes, a fact which makes our work hopeful. We look forward to the girls becoming helpers, teachers, Bible women. Our aim is to try in every way to lead heathen pupils to Christ, but to train for helpers the children of Christian parents. Twelve of our present school are members of the Church and, of the others, all who have been with us for a year are candidates for baptism. They

compare favorably with Christian children in our own land.

One thing gave us great pleasure, just before we left Nanking. Two of our Christian girls were consulted by their parents as to their willingness to marry the men who sought their hand. These parents also said that the money paid by their sons-in-law should be put away for use of the brides. This is a great step in advance. According to Chinese custom, a sum of money is paid down at the betrothal, ranging from \$40 to \$300, according as the bride is valued, and of this money the main part is used by the parents, a small reserve only being kept for the bridal outfit.

There are things that make us sorry. One dear girl went out from us and was married into a heathen home. She is greatly tried by her sisters-in-law. They are all garden-

ers and she works beside her heathen sister, who torments her by saying, "Now you pray to your Jesus and I will pray to my idols and we will see who gets the best vegetables." Or, our poor girl is sick and they laugh and say, "Oh! your Jesus does not take as good care of you as our gods of us." They seldom allow her to come to church, but she was such a bright Christian I feel sure that God will some day bring her out of that great darkness. Another girl has just gone into a heathen home. She was sold by her father for a wife when she was six years old, for four dollars. I am constantly thinking of my dear, dark daughters over the sea and ask no greater blessing than with them to fall asleep in Jesus and to rise with them when our Lord shall come.

Lucy A. Leaman.

HAVING COMPANY AT TUNGCHOW.

I HAVE had three such pleasant visits lately. The first was from Mrs. Li Ping I. She brought her two children and spent the day. Her husband has charge of several churches in the west of the Province having a membership of over four hundred. Some time after her marriage she went to Tientsin and studied medicine. I can not begin to tell you of the good done by these two among their own people. We spent the whole day talking, she telling me of this one brought back and that one won for Christ. It was an interesting story.

The other pleasant day was when a Chinese pastor came with his wife to spend the day. They, too, had an interesting story to tell of persecution and trials and final triumph, a new church formed with ten members in a village where there had been none before, of the building of a little church that cost about \$40, how the Christians in another village helped them with a donation of \$5. This pastor, Tso Li Wen, has a large region under his care, and besides working among the heathen has several small churches with schools to oversee. His wife has a boarding-school of twenty-four girls. They rise at dawn to go to school and study twelve hours out of the twenty-four, besides helping with the housework and sewing.

They told us about a protracted meeting where they held services three times a day, with so many coming they had no room large enough to hold them, so they put a roof of straw matting over the courtyard and gathered there. They saw Christians who had re-

lapsed to heathenism in tears over their sins, new people interested, and all revived.

Just now I have a tired Chinese mother spending a few days with me. She is the wife of one of our elders who is a teacher in the College. She is an energetic little worker. Besides taking care of her three little ones, doing all of her housework and sewing, she has a little day school of fourteen pupils whom she teaches four hours a day. She has been working like this for the last seven years. This summer found her likely to break down and her children were all sick, so I sent for her to come out here. To make the change the more for her, I did not put her into one of the Chinese rooms, but put a bed into another room. She looked so pleased when she saw the glass window and board floor, and exclaimed, of course in Chinese, "Oh, how nice!" The second day after coming she said, "I have been so tired and discouraged and my heart has been heavy. Since I came out here I have just been lifted up," and she put up her hands to suit her words.

These three young wives and their husbands are all graduates of our girls' school and College and they are doing noble work in their respective places, service they could not do without the training our mission schools have given them; it is service, too, that foreigners could not do as well, yet there are some who begrudge their small yearly stipend of a little more than one hundred dollars.

Annetta T. Mills.

AFRICA SUPPLEMENT.

"And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God; for He hath prepared for them a city."



MARY. G. ANDRUS LAFFIN.

A FEW weeks ago, as we were all going down to Miss Nassau's house for the weekly prayer-meeting, Mrs. Laffin said, "Of course I love my mother, and wish I might be with her; but aside from that, I never have any wish to be at home. This seems more like home to me than America; and certainly the happiest days of my life have been since I came to Batanga."

And less than three months ago when she and I stood beside Dr. Laffin, who was expecting to die within an hour, I asked him, "Will your wife stay here and go on with the work for the Mabea?" The reply came instantly and simultaneously from both of them, "Yes!"

Such was the spirit of our sister who has just gone to the city that He hath prepared. Of her life and her work, I know of nothing that can be said but commendation. In

spite of her household cares she succeeded in going frequently to the Mabea towns, sometimes alone or with one of the other ladies but more often with Dr. Laffin, and her interest was chiefly centred in the work among that people, who seem ready for the Gospel and whom the missionaries at Batanga have hitherto failed to evangelize, simply because they were too few to meet the needs even of the churches already established and the necessary work on the coast.

The day after the arrival of the new missionaries, Mrs. Laffin asked Mrs. Roberts and Mrs. Johnson to visit some of the nearer towns, a short walk which she has frequently taken in the afternoon, so that they might, from the beginning, have a personal experience of and practical interest in the work for which they had just come out. Previous fatigue had weakened her and she had some fever that evening (Wednesday) and kept her bed the next day, but no cause for alarm appeared until Friday evening. Everything possible was done to save her life, but God had other plans and His answer to our prayers was not the granting of them, but the reply, "What I do thou knowest not now: but thou shalt know hereafter."

Thus has fallen at her post of duty, one of the noble women who have heeded the Master's call. Her dying words were: "Tell Park Church* that they must send *more missionaries* to take my place."

Sisters! The Batanga women and girls, the Mabea, those of Benito and Gaboon, the Bule women and girls need your help! Are you ready to give it?

Edward A. Ford.

** Of Syracuse, N. Y., which sent Dr. and Mrs. Laffin.*

A PARTICULAR ACCOUNT OF MRS. LAFFIN'S DEATH.

AT Batanga Station there is, to-day, one voice less to tell the heathen of Christ. Mary G. Andrus, wife of Doctor C. J. Laffin, died on Nov. 3d, at 3.50 P.M., from hæmaturic fever. She was ill less than three days and suffered little pain.

Six new missionaries had arrived on the previous Tuesday, Oct. 30, and Mrs. Laffin

with several others went out to the steamer to give them welcome. The following day, accompanied by the two new sisters, she walked to the Mabea towns, her loved work.

On Friday morning she was present at our monthly mission meeting, which was held in her house, though not able to sit up or take much active part in the discussions.

Saturday afternoon she died. About 11 A.M. of Sabbath, her remains were laid to rest near the grave of Rev. B. B. Brier.

A service was held in Dr. Laffin's house in the English and German languages. The German Governor was present with his suite. At the grave the services were in Benga. Prayer was also offered by three Christian men, each in his respective dialect, Mabea, Bānākā and Bapuku. It was fitting that memorial services should be conducted thus in the speech of the varied peoples whose lives Mrs. Laffin had touched in loving blessing.

I used the word "died," but it is not appropriate. It seems that all suddenly she only left us. She heard the call and, without fear or delay, she spoke her parting words and in her strong, youthful beauty, entered "the palace of the King." No words can tell how bereft we all are! We move about in our accustomed duties—the glorious sunlight of this tropic land brightens the strange beauty of earth and sky—but everything seems to say, "Gone, gone." But before our Lord sent this sorrow, He knew how crushing would be its weight and in His love and tenderness He ordained that the new missionary band should arrive just five days before these hours of trial. It

seems to us that those who exhibited such rare fitness for service in their first week in Africa will be called to peculiarly blessed work for their Lord in coming years.

Another of the loving "ordainings" of our Saviour was that the holy Communion fell on the Sabbath of the burial. While we sat together in the crowded bamboo church thinking of the dear one now supping with the Master, we seemed to hear him say, "I will not leave *you* comfortless. I will come unto *you*."

We thank God that our sorely bereaved brother, Doctor Laffin, has been enabled to say "It is all right. It is all right."

Mrs. Laffin's life, brief as measuredjin years, was long as measured by the impulse that her intense energy in telling lost ones that "Jesus died for everybody" gave to the work at Batanga and for the Interior. As she neared the heavenly portals, we, watching, saw through our tears the greatness of the work and the open doors. With an overwhelming sense of the need, we send you her dying words—"Tell the Church to send many more missionaries to take my place."

One of the bereaved Batanga Band,

Isabella A. Nassau.

EXTRACTS FROM THE LAST BATANGA MAIL.

[ALL LETTERS WERE DATED NOV. 5 OR 6.]

MRS. SILAS F. JOHNSON.

We are thankful that we are here and ready to begin whatever comes to our hand. Little did we think what our first work would be! In the few days that Mrs. Laffin lived after our arrival we learned to love her dearly. Her death has been an inspiration to me. The walk we took with her among her loved people gave us many ideas of work and showed us how they loved her. Oh, that many may come in answer to her pleading.

SILAS F. JOHNSON, M.D.

Mrs. Laffin's death, seemingly a blow to the Mission, is an inspiration to every one here and we are all more than ever anxious to *push* the work in Africa. She was glad she had come and so are we all that we have come. Do not feel that this, God's own act, has in any way frightened us who have just come. We and many more are needed here.

EDWARD A. FORD.

This Gospel must be preached. Thank God for the joy of sharing in the glorious work! Do call for volunteers for Africa. It is not simply to Park Church of Syracuse

that the call is sounded. May the responses come fast and emphatically.

CHAS. J. LAFFIN, M.D.

We have no other thought than pressing forward.

OSCAR ROBERTS.

One of the Mabea men in prayer at the grave asked who would now deliver God's message to the villages which Mrs. Laffin had visited. In her sickness, when her mind was not clear, she was telling the Mabea that "Christ died for everybody."

REV. MELVIN FRASER.

Yesterday morning, at nine o'clock, the tender services in which Mr. Ford, Rev. H. E. Schnatz (in German) and I took part, as best we could, were held at the house. At the grave, Rev. W. C. Gault conducted in Benga in the presence of perhaps two hundred natives. The mortal house of our Mrs. Laffin in a plain casket made neatly, covered and lined with white by many loving hands, was laid by the side of her little child and on the east side of the enclosure where lies the body of my Seminary friend, Mr. Brier. We are thankful that the provi-

dence of God brought the new force here just at this time, so that having the combined medical skill of Drs. Laffin and Johnson and Mrs. Roberts, and all possible nursing, it is felt that nothing more could have been done by human hands. During those critical hours, much prayer was offered by individuals and in groups that the Great Physician would direct and bless the means used. Her sudden going seems more like a translation than death. We do not see how we can spare such a noble woman, dear friend and Christlike missionary, and it is touching to see the natives go about in silent sorrow.

I hope this loss may be so overruled that the paramount cause need not suffer. Africa has no terror for me. . . . I have read that when the English Government recalled a certain expedition with which Livingstone had been sent to Africa, that devoted man of God could not be made to turn back and, when about to be left alone, he replied, "If I am to be laid on the shelf, I make Africa the shelf." In Mrs. Laffin's removal we have been impressed with the blessedness of being taken while at the post of duty.

. . . The workers feel with one mind that to allow the missionary purpose and effort for Africa to go backward at all would be *worse than death*. . . . I wish that Mrs. Laffin's dying words to Park Church might ring in the ears of every church at home. Her death has given more point to our desire to move forward, with just as much courage and hope as animated our hearts before.

May new recruits be raised up to carry the Gospel into the wide, wild regions untouched. May God help the Board, and the Church that is so full of consecrated young men and women, to supply Africa's crying need as fast and fully as possible. We that are here love the people and are glad to hold the fort while others are coming.

The following few lines about Dr. Good's missionary career are taken from a full sketch by Dr. Gillespie which appears in *The Church at Home and Abroad* for February:

HE chose the Dark Continent mainly because it was a hard field and few, at that time, were willing to enter it.

Itinerating along the river (Ogowe) was his chief delight. For several years there was an almost continuous outpouring of the Spirit and hundreds were baptized. The one Church was multiplied by four.

In 1889 Dr. Good was compelled to return on furlough. . . . It is not invidious to say that few missionaries from any country

MISS LOUISE BABE. Postscript, Nov. 8.

Mrs. Johnson and Mrs. Roberts are staying at Batanga until after Mission Meeting, [appointed to open on Jan. 8. ED.] The gentlemen [Laffin, Fraser, Johnson, Roberts] started for Bule early this morning.

As they went forward with mingled feelings, through forest and flood—anticipating the glad surprise their presence would give to the two lonely watchmen on the frontier, burdened with their sad message—they knew it not, but a heavier stroke was in store. Their ardent consecration was to be searched as with a lighted candle. Their fresh "inspiration" was to be put to severest test. No commonplace faith will do for Africa!

On December 13, whether in their midst or with only dark faces surrounding him we cannot know for some weeks hence, Dr. A. C. Good, the dauntless captain of the Bule Expedition, was to be called to take his victor's crown. From that grave let *him* speak,—the genial, generous-spirited brother, the tireless, unsparing missionary. "I have done enough," wrote Dr. A. C. Good, in Oct., 1892, "to demonstrate that a great field is open to us in the region eastward from Batanga. *It remains for us to act.*

. . . If this journey shall open a road for the light to enter this dark region into which I have penetrated a little way, I shall never regret the toil. I do hope you and God's people in America will see to it that I have not run in vain, neither labored in vain."

Who, *who* will be baptized for the dead?

Still another bulletin, Nov. 22. The party reached Efulen, Nov. 12. Mr. Kerr, getting a message in advance, was able to recall Dr. Good, who had already left for the second Station. Dr. Good returning, the brethren had one day in his company and saw him start again, alone, for Ebolowo'e.

have so thrilled the Church and roused its missionary enthusiasm.

Brave, wise, self-sacrificing and persevering, he laid out his plans on a comprehensive scale and then pushed on with undaunted courage to their realization.

The privations he endured were great, but his noble nature counted them small when compared with those Mrs. Good had endured in consenting to return to America, alone, in broken health.



CHINA.

MRS. GEO. F. FITCH OF SHANGHAI wrote while traveling (where to?) "on a Chinese boat near Sing-tz," Oct. 2, 1894 :

I wish you could look in upon us as we are situated for this trip. I have some window boards across my lap for a writing-desk. Joy and Alice sit on the rolled up mattress near me at work on Christmas presents for the brother and sisters in the U. S. Mr. Fitch is in the little room beyond, and just in front sits the *ahma* sewing. She does the little cooking we require and washes the dishes. We are all much attached to the *ahma*. She is a cheery, happy-hearted woman, who has known much sorrow but seems to be a real Christian. Sing-tz, one of the country stations which we have just passed, was her home for ten years.

A LYDIA.

I greatly enjoyed the Sabbath, which we spent at a village not far from here. The women were so willing to listen. One old woman of 68 reminded me of Lydia, "whose heart the Lord opened." Her tears fell as I talked with her. She has an only son, an opium smoker and gambler. She has tried to support herself and him by sewing, but her eyes are failing and she fears for the days to come. As I told her of Heaven she cried, "If only I might go soon." When I first began to talk to her she said, "Oh, this is not for me, I am a sinner." "So am I a sinner," said I, but Jesus came to save sinners." After some time her heart seemed to take it in and she learned a little prayer. I said to the *ahma* as I talked with her, "Explain to this woman more perfectly what sin is." *Ahma* said, "How old are you?" "Sixty-nine." "Well, for sixty-nine years you have not loved and worshiped the Heavenly Father; you have had his care and love and not thanked him" (and more to the same effect). "That is sin." She had never heard of God. It seemed to me that it was our sin, not hers, that she did not know of Him.

A WAR DIALOGUE.

When I was talking to another company one man

said to another, "I wonder if she knows about the war," and some one answered, "Oh no, she would not understand."

But I said, "Yes, I know about the war."

"Then," said the questioner, "What people is it that are fighting?"

"The Japanese, Chinese and Koreans," I replied.

"Is it all peaceful in Shanghai?" he asked.

"Oh, yes."

"What nationality are you?"

"From the kingdom of the Flowery Flag," I answered.

"And is it your country that sends opium to us?" he asked.

"No; most of the opium comes from India. Our nation is not even willing to have it carried in our ships. We do not bring you any opium. In our country it is used as medicine." And then in my heart I wondered if I ought to add that opium was becoming a scourge even in Christian America, and that, with all our boasted civilization, we had treated the Chinese shamefully. But I did not say this; it could do these people no good.

MRS. FRANK CHALFANT wrote from WEI HIEN, Oct. 20, 1894 :

Writing that date just reminded me that seven years ago to-night we started for China, and I can feel just how seasick I was. Oh! that the Pacific would behave herself better—it takes away so much of the pleasure of going home to think of that ocean.

THE WAR INFLUENCE.

The war has disturbed our correspondence. We had notice that until the war is over all letters to Japan or the U. S. must have U. S. stamps. When orders poured in from all over China to the various postal centers there were not enough to go round and we poor Interiorites, receiving the news so late, had to wait.

The official has just begun to send underlings out to impress the people to go as soldiers. They will not enlist, and handle the underlings in a rough way. They say, "We will not go; our wheat is not

planted; how can we go?" Poor Shantung has such a hard time to get her daily food, it is cruel to force them into war too.

NOT A FAIR COMPUTATION.

I was recently reading in a home paper, an article rather berating missionaries for accomplishing so little. A certain mission spent so much money last year and had so many conversions. Then followed a small problem in arithmetic to show how much each soul had cost. I wondered with a sigh if the writer thought each one upon conversion was made "perfect in holiness." If he could only know how ignorant and full of superstition this poor people is, he would rightly conclude that a missionary's work is not done when a heathen once becomes a Christian. If the Shantung Mission did not make a single accession in the coming year, every member could do most effective work in teaching those who have become Christians.

ONE OF THE SUPERSTITIONS.

Last week, in my Sunday class, when Mrs. Wang was speaking to the women on the fact of their having but one soul instead of three, as they all believe, one little dried up woman said: "Now I believe what you say. One time when I was sick I had a doctor feel my pulse. He said, 'Your disease all comes because you have dropped one of your souls out there in the field and you will not get better until you find it.'" She looked up at me in such a comical way and said, "I *didn't* go look for my soul and I *did* get well." Another woman said, "That is just like my father when he was sick. A doctor told him he had dropped his soul; that it had gone to live with a dead child that was buried under a certain pine tree, and he must go there to find it. My father said, 'If it has gone there let it stay there,' and he got well too." Does it not give you a heartache to hear how ignorant they are?

November 19.—All is peaceful on this side of the River Why. We seem to be as safe as we have ever been, but, like the Irishman, have the feeling that we "don't know what minute may be the next." We have to assure the Chinese a hundred times a day that the Japanese will not come here. We have had two weeks of Presbytery and not through yet. . . . Don't worry, you know we are in the hands of God.

MISS ROLLESTON wrote from NINGPO, Nov. 14 :

We reached Shanghai Oct. 26. . . . I was with Mr. and Mrs. Bergen and baby. Oct. 29, left in the boat, which runs every afternoon for Ningpo. Fortunately Mr. and Mrs. Goddard, Baptist missionaries, were returning to Ningpo by the same boat. We arrived early next morning, but as the steamer does not run into Ningpo now, on account of torpedoes, we had to come the last part of the way in a house-boat. Miss Cunningham met us and we quite enjoyed our trip in our little floating house. The Baptist mission

houses are just across the river from us, so that when we looked across we could see, as well as hear, the reception which met the Goddards. Fire crackers were set off and other demonstrations of joy exhibited at their return.

I am already very fond of my new home and companions. Saturday I took my first country trip. There are three new missionaries here, besides me: Mr. and Mrs. Shoemaker and Mr. Kennedy. We four are struggling with the language and some of the efforts to air our acquirements cause great enjoyment to the others.

Miss Morton's boarding-school is connected with the house. There are fifty girls. Mrs. Shoemaker and I are both wishing we were able to help. There is a great deal to be done, far too much for the two ladies who have been bearing the weight of it alone.

Before closing I must say I have had tea in three Chinese houses, and in one instance the cups were far from clean; but I dutifully shut my eyes to that and disposed of a part of the contents.

MRS. MELROSE wrote from NODOA, Hainan, Sept. 19, 1894 :

The last have been happy months, principally because they have been such busy months and because we see the fruits of work done here in past years—see the heathen give up their heathenism and become children of the one true God. In June, Mr. Melrose baptized one infant and two adults, re-instated one member and our whole day was one of sweet communion. Twenty-four native Christians partook of the Lord's Supper. Last Sabbath, the widowed mother of one of the school-boys was baptized. One man whose son is in the school has asked for baptism, another is an earnest inquirer. Among the pupils are some young men who are also inquiring. One woman, forty years old at least, spends all the time between services on Sunday, in reading with her eight-year-old little boy who is in school. She has not been absent from the service since we came here, although she has six miles to walk and we have had many stormy Sabbaths.

In August, Mr. McClintock and Mr. Melrose visited a day-school in the Loi country, twenty-five miles from here. They found ten boys at work. The teacher is a Christian from the school here and has daily prayers with the boys and their parents, and preaches on the Sabbath.

The people in this region are the most addicted to the worship of the devil of any part of Hainan that I have seen. If any one falls ill, instead of taking medicine, they call a priest and offer food, incense, and worship to the ruler of the evil spirits. There is a woman in the hospital here whose husband was a priest who did nothing but worship the devil. Years before his death he became insane and insisted that he was possessed of an evil spirit. Three months ago

his wife came here for treatment. She had intense headaches and then would become insane and want to bow down and worship everything. Since she has been under treatment she has been free from these attacks and she insists that it is because the devils are afraid of God and His believers. She herself has become very much interested in the Gospel, and seems now to be trusting in God.

DR. RUTH BLISS, of CANTON, spent last summer in Hainan and wrote from NODOA, Sept. 12 :

96° is the highest I have known the thermometer to go during my two summers in China. The trouble here is not so much high temperature as so long continued heat. We have had many days above 90° and scarcely any lower at night. That is what is wearing, and the excessive moisture makes one feel both heat and cold more than at home, and we have it from late April until October.

We have just had a terrible typhoon. A house on the compound occupied by Mr. Melrose's teacher was blown down and ever so many houses in the market and villages near were destroyed. I pity the poor people very much. When the teacher's house went, he and his wife came rushing through the rain over to us. She did not have her wits about her sufficiently to pick up her things, and has ever since been mourning the loss of her embroidery materials. She makes work to sell.

The bamboo trees all around were blown furiously, but being so pliable were not badly broken. It began Monday afternoon and reached the climax Tuesday morning—the severest storm I ever witnessed.

MRS. A. A. FULTON wrote from CANTON, Nov. 4 :

There is no manifestation of excitement here in Canton, though we are aware that much anxiety is felt by people here. They do not seem to fear the Japanese so much as the rough, low element among their own people, who are always waiting for an opportunity to loot and plunder, and whose lawlessness makes us tremble for foreigners in the treaty ports, to say nothing of those in the Interior, who are in graver danger. Many foreigners think the authorities here will be well able to control the people, and I am trying to believe that this may be so. Three mobs are quite all I care to face. Those near the seat of trouble need our daily prayers, and especially should we pray for the Christians who are in such peril. The heathen trace the source of any calamity to the Christians and foreigners.

We are having the loveliest bright sunny weather now. Our south windows and doors are open, letting in the warm sunlight. We are feeling well and strong. Work is progressing at chapels and dispensaries, and an especially interesting work in connection with the day schools for girls. The ladies tell me they are having rare opportunities for work among the women, as they come in large numbers to the day schools.

INDIA.

DR. MAUD ALLEN, who has just gone to ALLAHABAD, in letters to her mother, writes of her pleasant journey from Portland, Ore., to New York, and of meeting many kind friends there upon the eve of her sailing. Of their large party she says :

“All the six new missionaries are Student Volunteers: Rev. and Mrs. Bandy going to our Mission, Rev. and Mrs. McGaw to the Lodiana Mission, Dr. Caldwell and myself. There is also on board a young Scotch lady who expects soon to go to Thibet. I have been well and enjoyed the voyage immensely, except the first Sabbath and Monday.

I must give you our daily programme on shipboard. We rise at 7.30, breakfast at 8, or later, prayers at 9. We take turns in leading. After this we new missionaries have our lesson in Hindustani. We are getting along nicely under Dr. Thackwell's teaching.

LIVERPOOL, October 12.—I can hardly imagine that I am in Liverpool, although I am reminded that I am in some foreign place every time I look about me. As we neared Glasgow, a Scotch brother, inspired by the sight of his native land, favored us with a few strains from his bagpipe.”

[The journey from Glasgow was made by rail to Liverpool, where the party embarked for Bombay.]

JUST OUT—FIRST SIGHTS.

MRS. C. H. BANDY, who sailed from N. Y. Sept. 29th, wrote from LODIANA, Nov. 14, 1894 :

After a pleasant voyage we landed in Bombay a week ago yesterday. Found it warm there. We went to the “Great Western” which is very much like an English hotel. We drove in the evening around the city. Some parts of Bombay are modern and familiar looking, others extremely Oriental. The people are the strangest and most foreign looking of anything we see, and it is only their dress that is so peculiar, for when we see the Native Christians dressed in European clothes they look much like Americans, especially the gray-bearded men. We stayed only one night in Bombay, took the train next evening at 8.30 for Lodiana, which is about 1400 miles northwest. We were two days and two nights coming. The cars for first-class passengers are about as good as a caboose. They are divided into compartments for five each; women and men separate. Have five shelves for beds. We carried our bedding with us, and for the next eight years we shall no more think of going to stay over night without our bed than we would of going on a trip at home without a hat.

The first day of our journey was through the Tropics and I never saw as pretty foliage, flowers, birds and scenery in general, as that day. It was only when we came to a village that we saw anything to remind us that we were in “heathen” India. The people all live in cities and villages. I have not seen a farm-

house. The principal man in the village rents all the surrounding country and all the villagers go out to work it. A village has no streets, but standing very close and irregularly are huts of bamboo poles and thatching with no front or back walls. The people cook out of doors; all eat from the same platter, have no clothing, only what they are wearing, so when the people are out of the huts there is nothing left in them. The children are entirely naked and the men and women nearly so. The high caste women, of course, are kept hid; in traveling we saw only the naked, poor ones. At every railway station they came in crowds to see the train go through

HOW THEY FARE.

The second day of our journey we got out of the Tropics and found the people with a little more clothing on and the huts of mud. Here in Lodiana it is now about like September weather. The missionaries have large houses made of sun dried bricks and a mud cement on the outside. They look as if built of concrete. There is no lumber here, only hand sawed and hewn, so there are no board floors and no upstairs. The ceilings are high and the rafters are the ceiling decorations and bricks are laid on the rafters for a roof. The walls are whitewashed and the sun dried brick floors, covered with straw matting, look pretty when plenty of rugs are used. Most of the missionaries have pictures and some furniture brought from home, and with curtains, which are bought here, their homes are comfortable and look well. We are taking our meals at Mr. Ewing's and sleep in the *Press* building. There are hosts of guests here at Synod and most of them are in tents, but the new comers are kept indoors. We have not seen any snakes yet, but the first morning I awoke to find a lizard on our window. It was about 8 inches long. They are harmless and are in and about the houses like mice

We have good things to eat—beef, mutton, vegetables and greens of every kind, fruit, rice, buffalo milk and butter. The bread is good but gritty, from the flour being ground as it is between two stones. The baking is done in a brick or Dutch oven and the cooking is done over a fire in a hole in the ground. None of the missionaries have cook stoves. The water we drink is brought in skins. When the skin is full of water it looks just the shape of the calf or sheep it once covered.

We went Sunday morning to the first native service. They have a church building here. Most of the Christians wear their native dress. They are neater, cleaner and better looking people than the heathen. All of the services and business of Synod is in the native language, so we are not supposed to enter very heartily into the spirit of things. When Synod closes we shall be sent to some station in the Furrukhabad Mission.

SIAM.

LONG VOYAGES PAST.

MRS. DENMAN, who sailed for the Laos August 6, wrote from BANGKOK, Siam, Sept. 23, 1894:

We have had a very pleasant and safe journey thus far. We had to wait eight days in Hong Kong for a steamer to Bangkok. We were glad to find the plague stayed, but in looking through the crowded cities it was hard to believe the death rate had been so high. We went by night steamer to Canton, spending three days there with Dr. and Mrs. Kerr and meeting many missionaries. Coming down from Hong Kong we were very sick. We have had enough of the sea to last us eight years and more.

We reached Bangkok Sept. 11th and are waiting for our boxes. The boats came down from Chieng Mai yesterday and of course we are very anxious to begin our two months' river experience. Dr. and Mrs. McGilvary arrived here the day before and are as impatient as we to start.

There is a great deal of sickness among the missionaries here. Mr. Phraner has had fever for two months. We have received such warm letters of welcome from the workers in the Laos field that we do not feel we are going among strangers. The king's birthday was last week, and we enjoyed the celebration. The illuminations presented a very creditable appearance; they burn cocoanut oil in glass tumblers, using thousands for one piece.

PERSIA.

CONFERENCE—SEPT. 28—OCT. 9.

MRS. HAWKES wrote from HAMADAN, Nov. 2, 1894:

The Conference meetings were delightful, especially prayer-meetings, and I think we all caught a new inspiration and feel new courage for our work. It was a great privilege to meet the older workers, those whose heads have grown white in the service. Mrs. Shedd's presence was felt like a benediction and Dr. Shedd's counsels were eagerly listened to. But if I begin that way, I shall probably go down the list saying this one helped us and that one taught us. I may as well give you the list of those who came and say they all helped. Various members who could not attend sent papers to be read.

It was a great disappointment that our fellow workers, the English missionaries of Ispahan, could not send delegates. Bishop Stuart passed through Teheran just about Conference time, and we would have been so glad of his presence.

The greatest harmony prevailed throughout the meetings and, while some of the questions were earnestly discussed, there was no wrangling but a very evident spirit of brotherly love and Christian charity.

The question of our going to Kermanshah for the winter is not yet settled. Unless we can open a school, it seems doubtful whether our presence is more necessary there or here. We are praying earnestly about the matter and surely shall have guidance.

❖ HOME DEPARTMENT ❖

PROGRAMME FOR MARCH MEETING—MEXICO AND GUATEMALA.

“Mexican faith is a dead faith. The abuse of external ceremonies, the facility of reconciling the devil with God, the absence of internal exercises of piety, have killed the faith in Mexico. It is in vain to seek good fruit from the worthless tree, which makes Mexican religion a singular assemblage, of heartless devotion, shameful ignorance, insane superstition, and hideous vice.”—*From Report of the Abbé Emanuel Domenech, chaplain of the French Expeditionary Force in Mexico (a prominent Roman Catholic).*

Hymn.—Something for Jesus. Gospel Hymns, 26.

Scripture —Ezekiel xxxiii. 1–20.

Prayer.—That the weight of a dead religion may be removed from Mexico and that the Gospel life may speedily quicken the whole land.

Roll Call.—Responding with the name of some mission station, and of the missionary or native helper who lives there.

Map Talk (10 min).—Giving physical aspect of Mexico and geographical position and physical surroundings of mission stations.

Prayer.—For all the Missionaries in Mexico and Guatemala.

Historical Sketch (10 min).—Brief outline of Mexican history. See *Sketch* issued by Board, Prescott's *Conquest*; Hale's *Mexico* in “*Stories of the Nations*” (pub. by Putnam), and *Mexico in Transition*, by Butler (pub. by Hunt & Eaton).

Hymn (chosen by Leader).

Résumé of events in Guatemala Mission (3 min. paper).

Protestant Missions in Mexico; the need for them and their development (10 min paper). See *Historical Sketch*, issued by the Board, and *Mexico in Transition*.

Items.—On missionary work of past year. See magazines and papers.

Prayer.

Hymn.

Emma Bailey Speer.

SYMPATHY FOR THE WOMAN'S AUXILIARY IN KNOXVILLE, TENNESSEE.

Mrs. Herron, mother of the late John Herron, M.D. (of the Royal Hospital, Seoul, Korea), sends us a letter which we must share with her sympathizing sisters throughout the Church. It speaks for itself.—EDITOR.

“I WOULD have sent the renewal of my subscription earlier, but could not. You may have seen in the papers (but would not recognize the name) of the sad death of our dear daughter, Agnes McCampbell. She was run over and instantly killed by an engine on the road which lies through their farm, a few minutes before she expected to enter the passenger car. . . .

“She was to take charge of the ladies' missionary meeting, the subject, “Korea,” specially interesting to her, and she was on her way to distribute to different ladies the articles which she had gathered for each, and was coming to see me the next day, to

get some clippings from the papers. You can hardly imagine what a crushing blow it has been. But she was an earnest, whole-hearted Christian, growing all the time, the last year particularly.

“A very short time before, the President of our Auxiliary died after a short illness, leaving a babe two weeks old and two little boys. Would your dear ladies kindly remember in prayer these two motherless families and the Society so sadly smitten in the loss of a most devoted President and Secretary? My daughter left three children, the youngest a girl seven years old.”

Error.—In January WOMAN'S WORK, p. 21, second column, second stanza, the second line should read: “With bitter weeping, yet with love untold;” and p. 20, last stanza but one, second line, should be: “Thrilled on the air with gentlest touch of pain.”

A WORD TO TREASURERS.

PERHAPS you did not feel particularly flattered when they elected you to be Treasurer of your Missionary Society, and have found in the office, what has seemed to you, a thankless work. Work that had to be done, to be sure, but woe unto her who had to do it! Oh, how you have mistaken your calling!

It is to great honor and glory that you are called, to an office than which none, not excepting the President's, is more useful and honorable, and on which depends more than anything else the growth and prosperity of your society.

For one thing, you are to be, though you may not suspect it, a beautiful figure head. The officers, to a large extent, represent the society, and for its sake should look their best and act their best. A Treasurer should really be an alluring, fascinating sort of person, attracting the dollars to herself as a candle the moths, and to whom the contributor, who intended to give a one dollar donation, unhesitatingly hands over the five dollar bill. You must have tact, of course. What a failure a Treasurer would be without tact! If you solicit contributions for the society, do it with a winning grace and dignity that makes the contributor feel flattered and hail your visits or your graceful notes with pleasure.

Of course you are always present at the meetings. A President may have a substitute, but a Treasurer has no one to take her place. Always at her post, she is in herself a gentle reminder of forgotten pocketbooks, tardy subscriptions, unpaid pledges. Her businesslike statement and her ever-ready box with a hole in it allow neither conscience nor purse to escape.

When bright little Mrs. Brown was made Treasurer of the Foreign Missionary Society at Brownville, she determined to do her best, and did not scorn to go to her husband for advice. She had never been particularly fond of figures and her bankbook rarely balanced right, but when she undertook this work for the Lord, she determined to do things differently. Mr. Brown was immensely pleased and promised to teach her all the bookkeeping she needed. His first broad and general rule was, *Learn to add and subtract*, which was really found to be quite essential to proper keeping of the books. He was very particular that the funds of the society be kept entirely sepa-

rate from her personal money, so she never got into the dangerous habit of borrowing the one from the other, or of trying to keep them both in one purse. Then he had peculiar ideas of strictness, which at first made Mrs. Brown feel as if she were to be suspected of stealing, but which she soon learned were really for her own protection. The cash received at each meeting was to be counted before leaving the room and in the presence of some other person. Every penny received or disbursed was to be entered on the books, which were carefully balanced each month and carefully audited by an outsider at the end of the year.

When Mrs. Brown took her books from her predecessor, they were in such a state that—but no, we will say nothing against that former Treasurer lest she read this and feel hurt. But one of the first things Mrs. Brown did was to write to her Presbyterian Treasurer, asking her when and how and where she should send the money. The Treasurer answered at once with a cordiality and gratitude that were pathetic. She asked her to send in the money, not to headquarters in New York, but to her, so that it might be properly credited to their society; not to send cash, but a check or order payable to the Presbyterian Treasurer; not to forget to endorse any checks made payable to herself; and to please send it every month, adding that if every auxiliary would do this, it would save much of the anxiety of a Treasurer's life, it would prevent the Board having to pay interest on borrowed funds, and it would lighten that intolerably busy month at the end of the year when about nine-tenths of the year's money is sent in.

When she tried this plan, Mrs. Brown found it was easier for her, too, as it kept her work finished up to date, and her conscience was clear as to the bread and butter of those missionaries whose salaries her society had promised to pay. She entirely got over the pernicious idea that she must not forward the money till she had accumulated a large sum or an even amount. So, all unconsciously to herself, gay little Mrs. Brown grew to be an accurate and business-like woman, and her own housekeeping and personal expenses saw the benefit of it—a reflex influence of missionary work.

But Mrs. Brown might have been both charming and business-like without adding

to the spiritual power of the meetings, and the best part of her work was that she became deeply interested in missions herself. She could not help being interested in how the money was spent, so she studied up the reports, and in the magazines she always noted the work done by the missionaries for whom the Brownville society contributed. And then she had to pray for it. After that, those missionaries seemed like personal friends and she occasionally wrote to them herself in answer to their letters in print. She had never thought she could speak in meeting, but when she came with her heart full of the needs of others, or the burden of an empty treasury, or a debt on the Board, she found it much harder to keep silent. So, very often when the formal Treasurer's report was called for, she would add a word of what was in her heart—a word of hope or encouragement, the story of a gift of self-denial which she had received, whose giver, perhaps, was never

known except by her and the Master who still sits over against the treasury and beholds how the people cast money into the treasury.

It was in ways like this, as well as in planning for special thanksgiving and praise offerings, that Mrs. Brown helped to raise the tone of that society. The poor were encouraged to give their mites, the rich were shown the meanness of giving *their* mites, each one began to weigh her own expenditures and needs against the needs and expenditures of the Lord's work and, without reference to what others might do, gave as the Lord prospered *her*.

When you become a model Treasurer, you will be as unconscious of it as Mrs. Brown is, to-day. The only thing she can say is, "I wouldn't give it up for anything; it has been such a means of grace to me! I just love to be Treasurer!"

S. R. D. in the N. Y. Evangelist.

THE HEIGHTS OF PRAISE.

"Whoso offereth praise glorifieth Me."—Psalm L, 23.

If, but impelled by selfish care,
We climb the mountain steeps of prayer,
Scant glories meet our vision there.

Not closest to Thy throne we press,
Dear Lord, when driven by the stress
Of doubt or fear or sinfulness.

Yet nearer draw the unflinching feet
Of those who to Thy mercy seat
Bring grateful hearts—their incense sweet.

The Highest, lowest stoops to heed
The self-forgetting ones, who plead
Less for their own than others' need.

The cherubim's o'ershadowing wing
Is almost touched, whene'er we bring
Prayers for His kingdom to the King.

More than Thy kingdom, Lord, *Thou* art,
Dearer than dearest to the heart
To which Thou dost Thy love impart.

Most to Thy Heaven of heavens we rise,
When, with a rapturous surprise,
Thee, All in All, we recognize.

Then we our darkened past unlearn,
And in Thy good Thyself discern—
The God for whom our spirits yearn!

Our Father-God!—That wondrous thought
The waking soul hath upward caught,
Self and its earth-born wants forgot.

The suppliant, of his plea beguiled,
Puts on the vesture of the child,
To birthright glory reconciled.

And thus, oft-times, the rugged ways,
Traversed in prayer to heights of praise,
Grow bright with heaven's transfiguring blaze.

S. M. Osmond. (D.D.)

SINCE LAST MONTH.

ARRIVALS.

November 27, 1894.—At San Francisco, Miss A. R. Haworth, from Osaka, Japan. Address, Ather-ton, Ind.

Miss Grace Newton, from Peking. Address, South Orange, N. J.

DEPARTURE.

January 5, 1895.—From New York, Ira Harris, M.D., Mrs. Harris and two children, returning to Tripoli, Syria.

MARRIAGE.

January 15, 1895.—At San Luis Potosi, Mexico, Miss Mary McOuat to Rev. William Wallace.

RESIGNATION.

Miss Cornelia H. McGilvary, Laos. Appointed, 1889.

DEATH.

December 13, 1894.—At ———, W. Africa, Rev. A. C. Good, Ph.D., at the age of thirty-eight years and after a fruitful service of twelve years in the Gaboon Mission.

To the Auxiliaries.

[For address of each headquarters and lists of officers see third page of cover.]

From Philadelphia.

Send all letters to 1334 Chestnut Street.

Directors' Meeting first Tuesday of the month, and prayer-meeting third Tuesday, in the Assembly Room, each beginning at eleven o'clock. Visitors welcome.

THE TWENTY-FIFTH ANNUAL ASSEMBLY of this Society will be held in the *First Presbyterian Church*, Philadelphia, Pa., Wednesday and Thursday, April 24 and 25. Full particulars will be given in the March issue of this magazine.

AND now three months only remain before the Silver Anniversary is reached. From our headquarters have gone out great numbers of Special Offering envelopes with their leaflets; every member of the Society should, by this time, be in possession of one and be confiding to its keeping some special gift, large or small, as the case may be, in token of gratitude for a quarter century of blessing on our work for foreign missions. The good word has been passed on that from that Jubilee fund we may build a hospital in India. The faithful have been exhorted to observe one auxiliary meeting especially as a praise and preparation meeting for the coming Annual Assembly—a *Praise-service* and the little leaflet, *Willingly*, having been prepared for use at such meetings. The Programme and other Committees are at work planning to make the Assembly all it should be.

These preparations have been made in the belief that you, the individual members of this Society, young and old, are loyally doing your part to make the Anniversary a success. By an active interest, personal self-denial and much prayer—the giving of your best—you will each be forwarding the object so dear to our hearts.

THE books of our Treasurer, Mrs. Fishburn, will close April 20.

BLANKS for Annual Reports have been sent to Presbyterian Secretaries and will be distributed by them to Auxiliaries and Bands. Let them be carefully filled out, and returned promptly.

Please take the trouble to look for the right address when you want to send for leaflets. This will save time and postage and the trouble of forwarding orders. Be sure to send to *your own headquarters* for collector's envelopes of all kinds, and remember that WOMAN'S WORK is published in New York and *Over Sea and Land* in Philadelphia.

These requests may seem trivial, but if friends will comply with them they will be served more promptly and busy clerks relieved of extra work.

From Chicago.

Meetings at Room 48 McCormick Block, 69 and 71 Dearborn Street, every Friday at 10 A.M. Visitors welcome.

ON December seventeenth, in her beautiful home in Santa Barbara, California, the heavenly summons came to our beloved ex-President, Mrs. Benjamin F. Douglass.

The message came unexpectedly and so swiftly that even those sitting at the dinner table with her had not an instant to say farewell. Her daughter writes that she had been receiving friends all the afternoon and "seemed to be her own, bright, happy self as we went to dinner. After we had been seated a few minutes, her head slowly drooped to one side. The end had come and it was as quiet as a child falling asleep—no sign of pain, no fall, but she never knew us again. At ten o'clock she was gone. Her eyes closed in the midst of health and brightness and opened upon heavenly glory.

"Thursday afternoon we carried the precious body to the beautiful cemetery where she wished to be laid. The service was the simplest possible: Scripture reading and prayer by Dr. Carrier and singing two of her favorite hymns, 'Sun of my soul' and 'Jesus, lover of my soul.' Two crowns of white flowers were at the head—sent by two sons who telegraphed 'the flowers for mother should all be crowns.'"

This thought expresses the feeling of her many friends here in Chicago. Those of us who have known her as our leader in foreign mission work have felt an inspiration from her words, respected and admired her noble character, her lofty ambitions, her absorbing and far reaching interest and quick sympathy, her devotion to our great cause.

She bore herself with a dignity almost stately, above pettiness, malice or resentment, above giving or receiving personal slights, and yet we loved her for her pure womanliness. When she left us to go to California, we felt the loss most keenly, but believing that the Master knew best we bade her God speed, still with the hope that she might again return to us. Now that He has called her home, we still must say, He knoweth best, and she will wear a crown of glory everlasting.

Belle McPherson Campbell.

HAD it not been for the great fire in 1871 which almost wiped out everything in Chicago except the life and energy, we should now give notice of our Twenty-fifth Annual Meeting, but it caused an interval of almost two years between organization and the so-called First Annual Meeting. We therefore now give notice of the Twenty-fourth Annual Meeting of the Woman's Presbyterian Board of Missions of the Northwest, which will be held in Jefferson Ave. Church, Detroit, April 24 and 25. Let delegates be appointed early and send the names by April 1 to Miss M. B. Wetmore, 632 Jefferson Ave., Detroit, Mich.

THERE is a deficit in the Treasury of the Board of the Northwest of nearly \$3,000 from last year's receipts, and last year we gave less than the year before. Are we going up to our feast *this* year, too, with still lessening gifts?

BLANKS for reports will, we hope, be in the hands of Presbyterian Secretaries for distribution when this magazine is read. With the blanks have gone packages of Invitations to Annual Meeting sufficient for each Auxiliary and one each for Presbyterian officers. If any Secretary fails to receive, will she not *immediately* send for a duplicate?

WILL Auxiliary Secretaries please be prompt in filling out and returning their reports to their Presbyterian Secretaries? Do not wait to record the final amount of money, as that will be made correct from the Treasurer's books at headquarters.

From New York.

Prayer-meeting at 53 Fifth Ave. the first Wednesday of each month at 10.30 A.M. Each other Wednesday there is a half-hour meeting for prayer and the reading of missionary letters, commencing at the same hour.

THE suggestion made to many of our presbyterial societies during the past year, that more detail work would be desirable, is in some places bearing fruit. One Secretary writes: "The dividing of the societies into groups is working well in many instances. Meetings have been held at various places and delegations from other societies have attended, sometimes in large numbers. In some instances a cup of tea has been served at the close of the meeting and an opportunity given for mutual acquaintance. In the country towns where women have driven a number of miles to attend the meeting a substantial supper has been served. "The object has been the presentation of practical lessons in the conduct of meetings and mutual stimulation in the good work."

THE first contribution to the contingent fund of the Kentucky Synodical Society came from a little society of ten members in the mountains. Additional interest is given by the fact that this little foreign mission society was organized by a home mission worker who retired on account of age.

OUR Miss Rollestone, of the Fourteenth Street Church, New York, left us Sept. 12, and took dinner in Ningpo, China, Oct. 30, having spent one Sunday in Pueblo, Col., another in San Francisco, a day in Honolulu, visited Tokyo with Miss Bigelow for guide and crossed the matchless Inland Sea. She "met many delightful people" at a farewell reception tendered to Dr. Thompson and his family in Tokyo. At Honolulu, their party of twenty-nine missionaries all shared the charming hospitality of Mr. and Mrs. Damon, whose home should, by this time, be known as the

half-way house to missionary voyagers across the Pacific. For the last part of Miss Rollestone's trip, see "Letters."

WE would once more remind our members that the Silver Jubilee offerings should all be sent by March 1st, and these should be in all cases something over and above the regular contributions.

PREPARATIONS are already making for the 25th Annual Meeting of our Board. This will be held in New York City on Wednesday and Thursday, April 10 and 11. Further details will be given next month.

From Northern New York.

AT this writing the committee in charge are busy making ready for the Annual Meeting, which will meet with the Auxiliaries of the First and East Ave. Churches, Schenectady, N. Y. We trust that the Auxiliaries and Young People's Societies are also busy with their part of the preparation; that each will show, when the reports are made up, that there has been earnest prayer and work, resulting in increase of interest and gifts to the cause.

WE feel sure that all our workers, and the work, will feel the quickening influence of the day spent in united prayer for the work. We hope to hear that it was kept by all connected with our Society. There was never a time when we needed to pray more for the work than now when so many tried and true workers, from whom we still looked for so much, have fallen at the front, and so many who were instant in season and out, in the work at home, have been called to their reward. Let us who are left be diligent in our Master's service, for the time, at best, is very short.

THROUGH the courtesy of the editors of the *Assembly's Herald*, we were able to send copies of the January supplement to all our Auxiliaries. We trust they have been read and circulated among friends.

From St. Louis.

Meetings at 1516 Locust Street, first and third Tuesdays of every month. Visitors are welcome. Leaflets and missionary literature obtained by sending to 1516 Locust Street.

WE have recently added to our stock, by purchase, several leaflets on Proportionate and Systematic Giving: namely, *The Rule of Three*, price 3 cents each; *God's Tenth*, 5 cents per doz.; *The Bible Plan of Giving*, 1 cent each; *How Much Owest Thou?* 1 cent each. Others upon the subject of Christian beneficence will be added.

WE also have the new leaflets, *Flash Lights on Syria*, 3 cents; *Willingly*, 1 cent; *Do They Understand?* 1 cent; *A Story of a Story*, 2 cents; *Praise Meeting Exercises*, \$1 per 100 or 2 cents a copy.

For all, address as above.

COPIED letters from Miss McGuire of Osaka and Mrs. Gifford of Seoul were mailed in December to the Secretary of each of our Auxiliaries. Have both of these letters been read aloud at *your* meetings? If *not*, why not? The supply has been exhausted. We feel that much of the matter mailed for the hearing of the Auxiliaries is not used as it should be or there would not be the complaints we sometimes hear. Also, Auxiliaries fail to provide themselves with our denominational publications through which information can be obtained.

WHILE on this subject, particular attention is called to the *Year Book of Foreign Missions* of the Presbyterian Church of our own country, published by the Woman's Foreign Missionary Societies. Not a member of our Auxiliaries can afford to do without a copy. The low price, 10 cents a copy, need not deceive you as to its contents. It is full of valuable information concerning our missionaries and their work. If you have not seen this book, send for it and read it carefully and prayerfully and then do your best to scatter it in your community. Send to 1516 Locust St.

A LETTER has been received from Miss Griffin of Chieng Mai. She tells of her school work with fifty girls, forty of whom live in the house with her. The corps of workers in Lao land has been so depleted by various causes that we need to pray much for those who are left with additional burdens.

THE office of "Foreign Synodical Corresponding Secretary," which has been vacant on account of the continued ill health of Mrs. C. W. Douglass, elected to fill the place formerly occupied by Mrs. Jonathan Thomas, is now filled by the appointment of Mrs. L. V. Magoffin, 323 Kansas Ave., Topeka, Kas. Presbyterian secretaries in Kansas will please take notice.

A LETTER from Miss Clark, Teheran, Persia, asks for pictures suitable for scrap books. Both bright colored cards and pictures cut from illustrated papers and magazines can be used. Doubtless there are Bands and Junior C. E. Societies ready and willing to supply them.

OUR readers noticed that we were not represented in these columns in the December issue. The notes were sent but failed to reach their destination. We trust that no such omission may occur in the future.

From San Francisco.

Board Meeting first Monday of each month at 920 Sacramento Street; business meeting at 10.30 A.M.; afternoon meeting and exercises of

Chinese girls in the Home at 2 P.M. Visitors welcome.

THE Annual Meeting of the Occidental Board will be held in April. Due notice of time and place will be given in this column and in the *Occident*. Begin now, dear workers, to plan to come up to the feast and pray for the blessing and guidance of the Holy Spirit upon all preparation for this meeting.

Two months more and the fiscal year will have come to a close. We are reminded that what we do we must do with our might and *do it now!*

Lands Yet to be Possessed, price 3 cents, should be read by every worker. Send for it. It is intensely interesting and instructive! Also *Do They Understand?*, an appeal to uninterested women in our churches. Price 1 cent.

AS we write, word comes of the sudden death of Mrs. Benj. Douglass at Santa Barbara, on Monday, Dec. 17. Another faithful worker called home. Who will take her place?

WORD comes from the Presbytery of Los Angeles of the great good accomplished by District Meetings, under the care of District Superintendents. Each Supt. holds an all-day meeting in her district once every three months. The writer says: "We can well advise from our own experience their use in other large presbyteries. Many more Auxiliaries are reached in this way and more glory must come to our King, more sheaves be gathered and more consecrated money raised."

THE State Presbyterian Secretary reports increased activity among the young people, and says "the outlook was never more encouraging and there is joy in her heart." Bless the Lord!

"BE ye thankful" is a command, and every Auxiliary should remember that there is one month set apart for Praise meetings.

HOPING it may encourage others, we are glad to report the enterprise of one of our Auxiliaries in securing a fine Missionary Library of over sixty volumes. It has already been instrumental in interesting the uninterested to the extent of leading some to say "I am ready to go to a foreign field."

THE meetings held the second and fourth Fridays of each month at 3 P.M. in the Parlors, 920 Sacramento St., are of great interest and importance. Letters are read from missionaries in the foreign field and special prayer is offered for them. It is hoped that missionaries will sometimes be present. The people need to learn more of our workers abroad and to pray more for them.

NEW AUXILIARIES AND BANDS.

COLORADO.

Leadville.
" Willing Workers.
Fort Collins, Fossil Creek, reorg.

DELAWARE.

Wilmington, Hanover St. Ch., S.C.E.
" Rodney St. Ch., S.C.E.
" West Ch., S.C.E.
" " Jr. C.E.

INDIAN TERRITORY.

Macalester.
MARYLAND.
Baltimore, Boundary Ave Ch., Jr.
C.E.
Elkton, S.C.E.

MINNESOTA. Goodhue.	Orange, Brick Ch., Boys' Bd. Paterson, East Side Ch.	Columbus, Olivet Ch. Darley, Martin's Ferry, S.C.E. Toledo, Collingwood Ave., Inasmuch Bd.
MISSOURI. Jasper. St. Louis, 1st Ch., McKee Bd.	NEW YORK. * Niagara Falls, Pierce Ave. Ch. Yonkers, Dayspring Ch. (Home and Foreign).	PENNSYLVANIA. Nicholson, S.C.E.
NEW JERSEY. East Orange, Bethel Ch., Jr. C.E.	OHIO. Bremen.	

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from December 1, 1894.

[PRESBYTERIES IN SMALL CAPITALS.]

Gifts for the Silver Anniversary offering will be indicated by an (*) asterisk.

BLAIRSVILLE. —Armagh, 7.14; Beulah, 18. Bd., 75 cts.; Blacklick, S.C.E., 5; Blairsville, 17.21; Fraddock, 1st, 40; Derry, 16.35; Bessie Milliken Bd., 3.65; Greensburg, 1st, 62; Miss M. E. McAfee, in mem., 5*; Sunbeams, 25; Westm'r, 25; Harrison City, 3.50; Jeanette, 5; Johnston, I-wrtry Bd., 4; Morrellton Soc., 4.20; Ligonier, 2; New Alexandria, 10; Plum Creek, 17; Poke Run, 4.75; Turtle Creek, Macedonian Bd., 3.70; \$279.25	HANDS, 30, Y.L.S., 22; Shepherd, 70; Temple, 25, Mrs. Roberts, 30, Workers, 30, 883.78
CHESTER. —Berwyn, 5 50, Boys' Bd., 4.50, Mustard Seeds, 1, S.S., 5; Chester, 1st, 5, S.C.E., 12; Darby, 1st, S.C.E., 12.50; Honeybrook, 25; Media, 41.29; New London (Th. off., 29.02), 37.82; Oxford, Th. off., 107; Waxie, Y.L.B., 4, S.C.E., 6; W. Chester, Westm'r, 15.50, S.C.E., 9.05, S.C.E. Jr., 5; 296.16	PHILADELPHIA, NORTH. —Norristown, Central S.C.E., 6 PITTSBURGH AND ALLEG. COM. —Alleg., 1st, 63.85; Central, 25; Clifton, 1.35; Branches of Yine, (5*) 10; McClure Ave., 45.20; Cleaners, 4*; Inf. Sch., 30; North, 57.25, Y.L.B., 30; Aspinwall, 7; Bellevue, 35.09; Cannonsburg, 1st (Th. off., 10.25) 25.25; Concord, Busy Cleaners, 15; Crafton, Band, 10; Emsworth, 30.60; Glenshaw, 6; Hiland, 50; Hoboken, Y.L.B., 10; Ingram, 26.35; Lebanon, S.S., 15; McDonald, 21.15; Mt. Pisgah, 11; New Salem, 4, S.S., 1.33; Oakdale, 10.35; McJunkin, Boys' Bd., 25; Oakmont, 28; Pittsburgh, 1st, Young Voyagers, 25; 3d, 241.86; Bellefield, 10; E. Liberty, (20*) 155.35; King's Messengers, 10*; Light Bearers, 12; Homeward Ave., 6.15; Jewels, 6, S.C.E., 1.65; Lawrenceville, 12, S.C.E., 10; Park Ave., Cleaners, 7, Sunbeams, 11.68; Point Breeze, 80; 43d St., 24.70; Raccoon, 30; Sewickley, Y.L.B., 27.26; Sharpburg, 20; Tarentum, 17.35, S.C.E., 11.66; A friend, 200*; 1,556.43
CINCINNATI. —Cincinnati, 1st, 14.42*, Lights for Darkness, 10.50*, 2d, (2.10*) 37.69, 3d, 6*, 4th, 1*, 5th, 3.60*, Y.L.B., 1*, 6th, (2.85*) 7.85; 7th, (46.50*) 79.25; Avondale, 70.76*, S.S., 100*; Bethany, 2*; Central, 16.75*; Clifton, 5*; Mohawk, 7.60*; Mt. Auburn, (66.35*) 124.65; North, (3.65*) 23.65; Poplar St., Shining Lights, 1.20*; Sabbath Day, 10*; Walnut Hills, (65*) 142.35, Humphrey Bd., (8*) 21, Fullerton Bd., (2*) 2d, Acorn Bd., 1.55*, Army of Peace, 3.05*, Peacemakers, 40 cts.*. Inf. cl., (5*) 17.95; Westm'r, (13*) 33; College Hill, (15.35*) 45.35; Delhi, (9*) 19, S.C.E. Jr., (2*) 12; Glendale, (5*) 20.94; Harrison, 4.75*; Hartwell, 8.65*; Lebanon, 2.60*; Linwood, 3*; Madisonville, (4.50*) 6.25; Montgomery, (12.60*) 26.10; Morrow, (3*) 13.04; Norwood, 8.75*; Pleasant Ridge, 6*; Reading and Lockland, 2*; Westwood, (4*) 19; Williamsburg, (11.15*) 16.69; Wyoming, (15.10*) 43.73; 1,022.07	ST. CLAIRSVILLE. —Barnesville, 7.25; Buffalo, 28.80, S.S., 25.70; Cadiz, Earnest Workers, 65; Crab Apple, 46.66; Gleaners, (self denied, 3.20) 8.70; Kirkwood, Azalea Bd., 27; Martin's Ferry, 13.50, Lilies of Yal., 23.43; Mt. Pleasant, 17.80; Nottingham, 18.25, Y.L.B., 12, Hyacinths, 12; St. Clairsville, 37; Scotch Ridge, 50 cts.; 343.68
LIMA. —Ada, 15.50; Bluffton, 2.35; Findlay, 1st, 57.15, S.S., 74; Lima, 1st, 40, S.S., 14.36; McComb, 11.75; New Stark, 5; Ottawa, 6.50; Yan Wert, 17.75; 244.36	ST. CLAIRSVILLE. —Bethel, 8.69; Buchanan, 16.19, Corbett Bd., 3.10; Carrolltown, (5*) 45.35; E. Liverpool, 1st, 64; 2d, 5; New Philadelphia, 18, S.C.E., 5.25; Potter Chapel, 5; Ridge, 12, Oasis Bd., 5; Scio, 12.60, Bd., 2.19; Steubenville, 2d, 50, Y.L.B., 3.13, L. L. Bearers, 25; 3d, 10, Whatsoever Bd., 3; Toronto, 12.50; Uhricksville, 15; Yellow Creek, 23.96, 321.92
MAHONING. —Alliance, 1; Canton, 55; Ellsworth, 1; Massillon, 2; New Lisbon, 7; Poland, 15; Band, 3.75; Salem, 5; Youngstown, 1st, 51, Y.L.B., 2; Westm'r, 5, 147.75	ST. CLAIRSVILLE. —Wellsboro',—Coudersport, 2.30
NORTHUMBERLAND. —Bald Eagle and Nittany, 18; Beech Creek, 1.65; Berwick, 7.80; Bloomsburg, 100; Buffalo Cross Roads, 8.00; Danville, Mahoning, 17.15; Lock Haven, 44.85, S.S., 15.34; Milton, S.C.E., 30; Muncy, 5.50; Sunbury, 22; Washington, 21, Y.L.B., 25.60; Williamsport, 1st, 173.77; 2d, 101.33; 3d, 28.05; 620.54	WEST JERSEY. —Pleasantville, S.C.E. Jr., 5.00
PHILADELPHIA. —Bethlehem, Y. P. Ass'n, 30; Central, Mrs. W. K. Ludwig, 50; Cohocksink, 26; Emmanuel, S.C.E., 10; Kensington, 1st, 50; Mem'l, 20; Olivet, 75; Graham Bd., 9, Primary class, 20; Oxford, 146.78; Princeton, 240, Helping	LEGACIES. —Mrs. M. E. Henderson, dec'd, Dunbar, Pa., 50; Mrs. Mary McGoun, dec'd, Rochester, Pa., 25, 75.00
	MISCELLANEOUS. —Cumberland, Md., Mrs. A. F. Raffensperger, 5; Orooniah, Persia, Mrs. B. W. Labaree, 2*; Phil'a, a friend, 5; Pittsburg, Pa., Mrs. J. F. Griggs, 50 cts.; Shanghai, China, Joy and Alice Fitch, 2.40; Wyandot, O., Mrs. E. C. Junkin, 5; Interest on investment, 180; Int. on deposits, 66.30, 266.20
	Total for December, 1894, \$6,070.44
	Total since May 1, 1894, 34,358.49
	MRS. JULIA M. FISHBURN, Treas., Jan. 1, 1895. 1334 Chestnut St., Philadelphia, Pa.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to December 20, 1894.

ABERDEEN. —Aberdeen, 20, Th. off., 32, Hope Bld., 15, \$57.00	CH., Ladies' Union, 100, S.S., 30; Holly, 1.17; Milford, 41.50, Y.L.S., 25; Northville, 10.90; Pontiac, 62.95, C.E., 15, Y.L.S., 25; Plainfield, C.E., 2.35; White Lake, 10; Ypsilanti, 53.50, 784.32
ALTON. —Alton, 6.80; Bellevue, 4.85; Carlville, 14.50; Carrollton, 0; Reno, Bethel Ch., 12.50; Hillsboro, 30; Sparta, 23.30 (less Phil. ex. 3.04); 98.41	DULUTH. —Duluth, 1st, 17.95; West Duluth, Westm'r Ch., 86 cts., Children's S., 3.50; Lakeside, Irwin Soc., 6.85; Two Harbors, 3.10, 32.46
BLOOMINGTON. —Bement, 4; Bloomington, 1st, 29.40; 2d, 60.49, Chinese S.S., 14.94, Jr. C.E., 2; Champaign, 31.45; Clinton, 25; V.W.S., 10; Cooksville, 2.50; Danville, 10; El Paso, 10.05; Gilman, C.E., 13.50; Lexington, 6.90; Minonk, 10.50; Philo, 47; Rankin, Baby r'd., 3.50; Ridgeville, Mrs. A. L. Gould, 60; Selma, Sunbeams, 2.50; Tolono, 24.55; Waynesville, 4.50, E.F.S., 28.80, 410.58	FARGO. —Hillsboro, Y.P.B., Th. off., 20.00
CAIRO. —Cairo, S.S.M.B., 40; Carbondale, 25; Centralia, Y.W.S., 5, C.E., 10; DuQuoin, 24.80; Murphysboro, 6; Odin, 10.40; Union Ch., 3.50, 124.70	FLINT. —Fenton, C.E., 5; Flint, 20.58, S.S., 25; Lapeer, 4.50, C.E., 7; Marlette, 1st, 9.18; Morrice, 2.50; Yassar, 17.49, 61.55
CENTRAL DAKOTA. —Huron, Good Will Bd., 3.90, In Memoriam, 1, 14.00	FREEMONT. —Freeport, 2d, 21; Galena, 1st, 10; Guilford, S.S. Gleaners, 13.25; Oregon, 9; Willow Creek Ch., 90.64, 143.89
CHICAGO. —Arlington Heights, 3.4; Chicago, 1st, 55; 2d, 76.50; 3d, 183.22; 4th, 312.21, Jr. C.E., 65.38, Christ's Chapel, Sewing School, 10.52; 8th, 8; Campbell Pk. Ch., 8.22; Ch. of the Covenant, 11.44; 1st Scotch Ch., C.E., 25; Jefferson Pk. Ch., C.E., 5; Englewood 1st, C.E., 33.44; Normal Pk. Ch., 15; 60th St. Ch., 4; Evanston, 1st, S.S., 20; Hyde Park, 75.61, Interior Subs. rebate, 1; Lake Forest, 111; Steady Streams, 8.73, Y.P.M.S., 4.37; By sale of clock, 20; Anon, 15, 1082.09	GREAT FALLS. —Great Falls, 112.50
COUNCIL BLUFFS. —Audubon, 5; Council Bluffs, 17.60; Griswold, 3.25; Menlo, 10; Missouri Valley, 13.95, 48.96	HELENA. —Bozeman, 8.00
DETROIT. —Ann Arbor, 47; Birmingham, 15; Detroit, 1st, 140; Methany Ch., C.E., 7.50; Central Ch., 50; Immanuel Ch., 10, S.S., 40; Covenant Ch., Hastings Co., 13; Jefferson Ave. Ch., 69.36, S.S., 5.61; Trumbull Av. Ch., 9.50; Westminster	HURON. —Elmore, 3.71; Fostoria, Th. off., 9.70; Huron, Th. off., 3.93; Monroeville, 4.37; Norwalk, 17.99; Sandusky, Th. off., 14.81; Tiffin, 1.04, 56.45
	INDIANAPOLIS. —Indianapolis, Mr. Wm. S. Hubbard, 41.67
	KEARNEY. —Kearney, 9.58, C.E., 4.25; Lexington, 1.50; N. Platte, 6.80, C.E., 10; Shelton, C.E., 5; Sumner, C.E., 1.15, 42.78
	LAKE SUPERIOR. —Manistique, 14; Menominee, C.E., 10, 24.00

MATTOON.—Effingham, 5; Pana, C.E., 23.50, 28.50
 MILWAUKEE.—Horicon, 7.28; Manitowoc, 5; Milwaukee,
 Calvary Ch., 25; S.S., 35; Immanuel Ch., 40, C.E., 50, S.S.,
 10.72, Y.L.S., 37.50; Bethany Ch., Willing Workers, 3;
 Ottawa, 2, 215.50
 MINNEAPOLIS.—Buffalo, 9; Minneapolis, Highland Pk.,
 8.83; Franklin Av. Ch., 3.75; Westm'r Ch., 55.21; Andrew
 Ch., 6; House of Faith, 10; Rockford, 2, 94.79
 MUNCIE.—Converse, Mrs. M. C. Kelsey, 10.08
 OMAHA.—Hancock, C.E., 5; Craig, 3.15; Marietta Ch.,
 C.E., 3.10; North Bend, 5; Omaha, 1st, 23.30, Y.P.S., 5; 2d,
 4.50, King's Daughters, 25; Valley, 2.58; 1st German Ch., 3;
 Castellar St. Ch., C.E., 4.10; Knox Ch., 20.18; Lowe Av. Ch.,
 C.E., 98 cts.; Westm'r Ch., 7.47, C.E., 16, S. Omaha, 1.80;
 Tekamah, Jr. C.E., 5; Waterloo, 5.30, C.E., 2.50, 142.96
 PUEBLO.—Canon City, 12.60; Colorado Springs, 37.96, C.E.,
 15.67; Pueblo, 1st, 16.43; Fountain Ch., 4.50; Mesa Ch.,
 Busy Bee Bd., 4, S.S., 5; Trinidad, 2.70, 98.86
 ROCK RIVER.—Aledo, 40; Alexis, 12; Ashton, 4.25; Dixon,
 6.50; Edgington, 21.25; Fulton, 7, C.E., 10; Garden Plain, 3;
 Geneseo, 4.17; Hamlet, 15; Milan, 3.68; Millersburg, 5.03;
 Morrison, King's Birdies, 2.50; Newton, Earnest Workers,

4.84; Norwood, 6.40; Peniel, 3; Princeton, 34.90; Rock
 Island, Central Ch., 5; South Park Ch., 7.50; Broadway Ch.,
 8, Ruth's Bd., 50; Sterling, 12; Viola, 6, C.E., 1.25, 273.47
 ST. PAUL.—Macalester, 12.20; St. Paul, Central Ch., 14.77;
 Dayton Av. Ch., 30, C.E., 18, Pearl Gatherers, 5.20; Merriam
 Park Ch., 18.76; House of Hope Ch., 20.50, Adult B. Cl., 43.75;
 Stillwater, 5, 168.18
 SCHUYLER.—A Friend of Missions, 47.83
 UTAH.—Ogden, 7; Salt Lake City, 3d, 6, 13.00
 WHITEWATER.—College Corner, 5; Connersville, 13.50;
 Ebenezer, 1.50; Greensburg, 3.15; Harmony, 6; Knights-
 town, 2.70; Liberty, 6.50; Richmond, 12.75; Rushville, 15, Jr.
 C.E., 5; Shelbyville, 12.50, S.S., 8.48, 121.08
 MISCELLANEOUS.—Anon., 11.46; Tyler, Minn., Mrs. A.
 Purnell, 10; Willmar, Minn., Florence Porter, 7; Salt Lake
 City, 3d, 1, 29.46

Total for month, \$4,446.67
 Total since April 20, \$24,514.32

MRS. C. B. FARWELL, Treas.,
 Chicago, Dec. 20, 1894. Room 48 McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for December, 1894.

BINGHAMTON.—Binghamton, 1st, S.S., 50; Cortland, 12,
 Y.L.S., 10; Windsor, 25, \$97.00
 BROOKLYN.—Brooklyn, Ainslie St., 17.50; City Park Chapel,
 4.67; Classon Ave., Bd., 15; Duryea, P. off., 22.17; 1st,
 20.96; Franklin Ave., 7.45; Greene Ave., 5.12; Lafayette
 Ave., S.S., Miss. Ass'n, 29.7; Mem'l, 2; 2d, 1; South
 Third St., P. off., 36.52; Trinity, 5.37; Westm'r, Y.L. Guild,
 2.50; Pres'l Soc., P. off., 8.75, 197.19
 CAYUGA.—Auburn, 1st, 100; 2d, Girls' Miss. Soc., 20; Au-
 rora, Wells College Soc., 50; Kings Ferry, 35; Owasco, 7.32;
 Port Byron, 10, 222.12
 CHEMUNG.—Dundee, 7.50; Elmira, North, 2.31; Watkins,
 15, 24.81
 HUDSON.—Nyack, 1st, Jr. C.E., 35; Unionville, Th. off.,
 2.50, 37.50
 LONG ISLAND.—Bellport, 20.18; Bridgehampton, 36, P. off.,
 103.49; Cutchogue, 7.50; Greenport, 25; Middle Island, 30.51;
 Sag Harbor, 20; Setauket, P. off., 14.93; Southampton, 62.33;
 Southold, C.E., 5, 324.94
 MORRIS AND ORANGE. N. J.—Morristown, 1st, Children's
 Soc., 65.00
 NASSAU.—Huntington, 1st, 11.24; Willing Workers, 10; 2d,
 15; Islip, 3; Oyster Bay, 3.50; Smithtown, Bd., 25, 67.74
 NEW YORK.—New York, Brick, 300; Central, 38.91; Faith,
 Y.L.S., Jubilee off., 8; Fifth Ave., 1,500, Y.L.S., 105; Fourth
 Ave., Bd., 59.60; Olivet Chapel, S.S., Miss. Soc., 35; Park,
 25; Rutgers, Riverside, S.S., 25; Washington Heights, 30,
 King's Daughters, 6, King's Sons, 2, 137.51
 NIAGARA.—Albion, 5.30; Holley, 2; Lewiston, 8.70, P. off., 1;
 Lockport, 1st, 25.76; 2d, 6.27; Niagara Falls, 19.50; Wright's
 Corners, 10, 78.53
 OTSEGO.—Cherry Valley, 8; Cooperstown, 10; Delhi, 1st,

5.91; 2d, 10; Guilford Centre, 3; Oneonta, Jr. C.E., 2.85
 Springfield, 3; Stamford, 38; Westford, 2; Worcester, 5, 87.76
 SYRACUSE.—Baldwinsville, 23; Canastota, 35.44; Fayette-
 ville, 5; Hastings, 1.07; Mexico, 42.72; Onondaga Valley, 15;
 Oswego, Grace, 25; Pompey, 6.20; Syracuse, East Genesee
 St., 5; 1st, 90.39; 4th, 82; Whitelaw, 5, 233.82
 UTICA.—Boonville, 18; Iliou, 20; Willing Workers, 10;
 Kirkland, 8; Knoboro, 5; Little Falls, 25; North Gage, 10;
 Oneida, 10; Oriskany, 10; South Trenton, 5; Utica, Westm'r,
 Brown Bd., 20; Waterville, 50, 101.00
 WESTCHESTER.—Brewster, 4; Dobbs Ferry, 15; Hartford,
 Ct., Union Aid Soc., 5; Katonah, 10; Mahopac Falls, 4.60;
 Mt. Vernon, 51.12; New Rochelle, 1st, Bd., 5.75; 2d, 18.75,
 Bd., 5; Patterson, 7.50; Peckskill, 1st, 100; 1st and 2d,
 Cheerful Workers, 3.87; Pelham Manor, 50; Sing Sing, 10,
 P. off., 40; South Salem Ladies' Benev. Ass'n, 21.50; Stam-
 ford, Ct., Chinese S.S., 18; Yonkers, Dayspring, 21.50; 1st,
 85; Immanuel Chapel, 5; Westm'r, 25, 506.59
 MISCELLANEOUS.—Brooklyn, Westm'r, 6.86; Evanston, Ill.,
 Mrs. C. H. Meigs, In mem. C. H. M., 75; A. Christmas off.,
 10; through Miss Holmes, 10, 101.86

Total, \$4,475.57
 Total since April 1st, 1894, \$23,051.43

Omitted in copying November receipts; Brooklyn, Mrs. J.
 E. Hasbrouck, 125.00

MRS. C. P. HARTT, Treas.,
 53 Fifth Ave., N. Y. City.

MRS. J. A. WELCH, Asst. Treas.,
 34 West Seventeenth St., N. Y. City.

Receipts of the Woman's Presbyterian Foreign Missionary Society of Northern New York from April 16 to December 10, 1894.

ALBANY.—Albany, coll. at Meetings, 14.69; State St. Ch.,
 343.25; West End Ch., 9.15; Greenbush, Bd., 30; Luzerne,
 5.97; Schenectady, 1st Ch., 107.13; Tribes Hill, 11.10; West
 Galway, Bd., 7, \$528.29
 COLUMBIA.—Ancram Lead Mines, 7; Catskill, 100, S.C.E.,
 50; Cantreville, 5.38; Jewett, 5; Mountain Workers, 5;
 Lebanon Centre, Bd, 7; Windham Ch., 10, 189.38
 CHAMPLAIN.—Plattsburgh,
 100.00
 Coll. at Meetings, in Presbytery, Sept., 1894; Beekmantown,
 2.20; Furke, 2.87; Chateaugay, 4.10; Constable, 2.10; Fort
 Covington, 3.11; Keeseville, 9; Malone, 24.12; Mooers,
 5.29; Mineville, 7; Plattsburgh, 24.73; Peru, 2.26; Mrs. Er-

nest, 1; Port Henry, 6.56; Saranac Lake, 15.11; Westville,
 2.29, 211.74
 TROY.—Cohoes, 35; Fort Edward, 14.55; Glens Falls, 62,
 a Friend, 200; Lansingburgh, 1st Ch., 39.53; Olivet Ch., 11.75;
 Malta, 10.50; Sandy Hill, 25; "Loring Bd.", 15; Troy, 1st Ch.,
 "Drum Corps," 30; Second St. Ch., 124; Westm'r, 47.50,
 S.S., 40; Woodside Ch., 27.60; Waterford, 147.30, 829.73

Total, \$1,891.94

MRS. CHARLES NASH, Treas.

MRS. B. W. ARNOLD, Asst. Treas.

Receipts of the Woman's Occidental Board of Foreign Missions to December 25, 1894.

BENICIA.—Fulton, 1.70; Healdsburg, S.C.E., 4; Mendocina,
 25; Petaluma, 6; St. Helena, Crown Winners, 2.50; San
 Rafael, 18.15; Santa Rosa, 19; Vallejo, 10, Pand, 2.25, \$88.90
 LOS ANGELES.—Carpenteria, 1.50; Coronado, 11, per Mrs.
 Reed, 108, Southern Lights, 2.73; Elnsiore, 6.50; Glendale,
 6, S.C.E., 1.20; Inglewood, 5.50; Los Angeles, 1st, 53, Round
 Table of the King, 6; 2d Ch., 27.50; Bethany, 1.50, Band, 3,
 S.C.E., 5; Poyle Heights, 5.50; Grandview, 5.30; Immanuel,
 6.80, Y.L.S., 5.33, Chinese, Morrison, Bd., 20, Spanish Sch.,
 "Estrallas de las Manana," 7.50; Montecito, 1; Nordhoff, 5;
 Ontario, Willing Hands, 15; Orange, 8; Palms, 10; Pasadena,
 1st, 10, Little Lights, 5; Pomona, 13.33; Redlands, 27.50,
 S.C.E., 15; Riverside, Arlington, S.C.E., 6.60, Calvary Ch,
 10; San Bernardino, 9.25; San Diego, 65; San Pedro, 1.15;
 Santa Barbara, Y.L.S., 35; Tustin, 3.75; Ventura, 4.88, S.C.E.,
 4.75, 539.97
 OAKLAND.—Alameda, 10, S.C.E., 25; Berkeley, 47; Con-

cord, 7.65; Elmhurst, S.C.E., 10.50; Mills College, Tolman
 Bd., 35; Oakland, 1st, 75.45, Jr. C.E., 4.50; Brooklyn, 75,
 290.10

SAN FRANCISCO.—San Francisco, 1st, 182.35, I. H. N. Soc.,
 2; Miss Latham's Class, 0.75; Calvary, 1.25; Howard,
 S.C.E., 18.75; Trinity, 25; Westm'r, 12.25, Faithful Workers,
 4.20, Mattie Nash Pd., 17.33, Miss Brown's Infant Class, 4.50;
 Miss. Home, Tong Ok Soc., 110, 442.63
 SAN JOSE.—Ben Lomond, S.C.E., 1.50; Boulder Creek,
 S.C.E., 10; Cayucos, 11.85; Los Gatos, S.C.E., 5; San Jose,
 1st, 56.50; 2d, 29.15; San Luis Obispo, 3; Shandon, 1, 118.00
 MISCELLANEOUS.—Synodical coll., 20.00

Total for month, \$1,498.70
 Total since March 26, 1894, 4,593.23

MRS. E. G. DENNISON, Treas.,
 Dec. 26, 1894. 920 Sacramento St., San Francisco, Calif.

